على مئذنة الهجرة
د.جابر بغدادي

علمتني
الـهجرةُ
النبويـةُ الشريفة

بسمِ اللهِ الرحمنِ الرحيم

((فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ)).

صدقَ اللهُ العظيم

الـهِـجْـرَةُ

انْتِقَالٌ مِن جَلَالِ مَا تَهْوَى إِلَي جَمَالِ مَنْ تَهْوَى ، لِيَحْصُلَ كَمَالُ الفَتْحِ فِي دَلَالِ الجَمِعِ بَيْنَهُمَا.

فَتَشَرَّفَتْ الهِجْرَةُ بِالنَّبِيِ وَتَشَرَّفَ النَّبِيُ بِالعُبُودِيَّةِ ، لِيَكُونَ قُدْوَةً لِكُلِّ صُنَّاعِ الأَمْجَادِ وَبُنَاةِ الحَضَارَاتِ.

آيَةٌ جَمَعَت الهِجْرَاتِ الأَرْبَعَة

(إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ﷺ فَأَنزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ).

فَشَتَّانَ بَينَ كُفْرِ مَنْ هَاجَرُوا عَنْهُ وَإِسْلَامِ مَنْ هَاجَرُوا مَعَهُ ، وَإِيمَانِ الَّذِينَ هَاجَرُوا بِهِ ، وَإِحْسَانِ الَّذِينَ هَاجَرُوا فِيهِ.

فَهَاجَرَ عَنْهُ ..... إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا.

وَهَاجَرَ مَعَهُ ..... ثَانِيَ اثْنَيْنِ إِذْ يَقُولُ لِصَاحِبِهِ.

وَهَاجَرَ بِهِ ..... لَا تَحْزَنْ إِنَّ اللهَ مَعَنَا.

وَهَاجَرَ فِيهِ ..... فَأَنْزَلَ اللهُ سَكِينَتَهُ عَلَيْهِ.

فَانْزَاحَ الشَّرُ وَحَصَلَ البِرُ وَجَاءَ النَّصْرُ.

(وَأَيَّدَهُ بِجُنُودٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ).

- **الـخُـرُوجُ مِمَّا تَـهْـوَى لِمَنْ تَـهْـوَى.**

رَوَى الإِمَامُ التِرْمِذِيُ عَنْ بنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ : قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِمَكَّةَ (مَا أَطْيَبَكِ مِن بَلَدٍ وَأَحَبَّكِ إِلَيَّ ، وَلَوْلَا أَنَّ قَوْمِي أَخْرَجُونِي مِنكِ مَا سَكَنْتُ غَيرَكِ).

مَدَحَ الوَطَنَ وَأَجَادَ ، صَرَّحَ بِحُبِّهِ الفَيَّاضِ ، ذَكَرَ مَنْ عَانَدَ بِوِدَادٍ.

يَا لَيتَ الَّذِينَ اتَّخَذُوا الَّدِينَ سَيْفَاً مُتَهَوِرَاً ، يُدَمِرُونَ بِهِ البِلَادَ وَيَقْتُلُونَ بِهِ العِبَادَ بِغَيْرِ حُجَّةٍ وَفِقْهٍ رَحِيمٍ ، يَا لَيْتَهُمْ يَقِفُوا مَعَ الهِجْرَةِ فَيَرَوا كَيْفَ بَنَى النَّبِيُ حَضَارَةً ، قَامَتْ بِحَضْرَتِهِ عَلَى كَمَالَاتٍ جَامِعَةٍ تَجْمَعُ الخَلْقَ لِلْحَقِّ بِالحُبِّ ، بِمَا لَا يَهْدِمُ الأَوْطَانَ ، وَلَا يَقْتُلُ الإِنسَانَ ، وَلَا يُخَالِفُ العَدْنَانَ ، وَلَا يُبَدِدُ الأَدْيَانَ ، وَلَا يَجْحَدُ الدَّيَانَ.

عَلَى أُصُولِ السَّلَامَةِ الأَرْبَعَةِ المُحَمَّدِيَةِ

أَيُّهَا النَّاسُ أَفْشُوا السَلَامَ ، وَأَطْعِمُوا الطَعَامَ ، وَصِلُوا الأَرْحَامَ ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ ، تَدْخُلُوا الجَنَّةَ بِسَلَامٍ.

يَقُولُ أَنَسُ رَضِيَ اللهُ عَنْهُ فِيمَا رَوَاهُ التِرْمِذِيُ وَأَحْمَدُ : لَمَّا كَانَ اليَوْمُ الَّذِي دَخَلَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ المَدِينَةَ أَضَاءَ مِنْهَا كُلُ شَيءٍ.

وَلِهَذَا قُلْتُ : ــ

إِنَّ النُّورَ المُحَمَّدِيِ لَهُ الإِنْتِصَارُ عَلَى الوَصْفِ وَدَوَامُ الإِعْجَازِ فِي الحُكْمِ ، جَعَلَ الجُذُوعَ حَنِيناً تَحِنَّ وَالجِبَالُ شَوْقاً تَهْتَزُ ، وَتَحَوَّلَ تُرَابُهَا شِفَاءً وَهَوَاؤُهَا دَوَاءً ، وَآبَارُهَا فَاضَتْ بِعَذْبِ المَاءِ ، وَصَارَتْ طَيْبَةً وَطَابَتْ جَنَّةً ، بُشِّرَتْ جِبَالُهَا بِالجَنَّةِ وَصَارَ مَسْجِدُهَا رَوْضَةً مِن رِيَاضِ الجَنَّةِ ، بُورِكَ فِي ثِمَارِهَا ، زَادَ زَرْعُهَا وَكَثُرَ مُدَّهَا وَصَاعَهَا ، وَهَرَبَتْ حُمَّاهَا وَطَابَتْ سُكْنَاهَا حَيَاةً وَمَوْتاً.

الـهِجْـرَةُ

هِـيَ فِـرَاقُ مَـوْطِـنٍ لِـلْـمُـقَـامِ فِي مَوْطِنٍ.

وَالـهِـجْـرَةُ هِـجْـرَتَـانِ : ــ

ــ هِجْرَةٌ حِسِّيَّةٌ وَهِيَ التِي هَاجَرَهَا الحَبِيبُ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ وَصَحْبُهُ مِن مَكَّةَ المُكَرَمَةِ (الوَطَنِ) إِلَى المَدِينَةِ المُنَوَّرَةِ (المَأْوَى).

وَهَذِهِ قِيلَ فِيهَا (لَا هِجْرَةَ بَعدَ الفَتْحِ).

ــ أَمَّـا الـهِـجْـرَةُ المَعْنَـوِيَـةُ الـسَـارِي حُـكْـمُـهَـا؛ فَقِيلَ فِيهَا إِنَّهَا (جِهَادٌ وَنِيَةٌ).

إِذَا لَـمْ تَـطِـبْ فِـي طَـيْـبَـةٍ عِـنْـدَ طَـيِّـبٍ

بِـهِ طَـابَـتِ الـدُّنْـيَـا فَأَيْـنَ تَـطِـيـبُ؟

وَلَـقَـدْ عَـرَّفْـتُـهَـا عِـدةَ تَعْـرِيـفَـاتٍ مِـنْـهَـا : ــ

هِيَ سَفَـرٌ مِـنْ هَـوَاكَ لِـمَـوْلَاكَ تَـسْلِيمَاً فِي عُبُودِيَةٍ وَفَنَاءاً فِي مَحَبَّـةٍ بِـبَـقَـاءِ هُنَـا " لا تَحْـزَنْ إِنَّ اللهَ مَـعَنَـا ".

فَالتَائِبُ هِجْرَتُهُ إِلَى الرَّسُولِ ، وَالسَالِكُ هِجْرَتُهُ مَعَ الرَسُولِ ، وَالعَارِفُ هِجْرَتُهُ فِي الـرَسُولِ.

فَالمُبْتَدِئُ هِجْرَتُهُ " إِنِّي ذَاهِبٌ إِلَى رِبِّي سَيَهْدِينِ " ، وَالسَائِرُ هِجْرَتُهُ " وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَى " ، وَالوَاصِلُ هِجْرَتُهُ " وَأَنَّ إِلَى رَبِّكَ المُنْتَهَى " ، وَالشَاهِدُ هِجْـرَتُهُ " لَا تَحْـزَنْ إِنَّ اللهَ مَعَنَا ".

فَهَاجَرُوا مِنْ أَرْضِ المُخَالَفَةِ إِلَى مَأْوَى المُوَافَقَةِ ، وَمِنْ حِجَابِ المُلْكِ إِلَى مَشْهَدِ المَلِكِ ، وَهَذِهِ هِيَ الـهِجْـرَةُ السَّارِي سِرُّهَـا أَبَدَاً.

فَالـهِجْرَةُ مَـقَـامٌ تَـشَرَّفَ بِالحَبِيبِ لِيَكُونَ قُدْوَةً لِلإِنْسَانِيَّةِ فِي شَرَفِ العُبُودِيَّةِ ، وَدَرْسَاً تَـرْبَـوِيَـاً فِي صِيَاغَـةِ الإِنْسَانِ وَالأَوْطَانِ ، وَأَنْوَارَاً تَـنْجَـلِي لِـمَجْـدِ حَضَارَاتٍ عِـظَـامٍ.

- **قُـرَيْـشٌ بَـيْنَ الإِيـذَاءِ وَالإِغْـرَاءِ**

(خَطَـأٌ كَـبِـيرٌ إِيَّـاكَ أَنْ تَـقَـعَ فِـيـهِ): ــ

احْذَرْ وَأَنتَ تَقْرَأُ الـهِجْرَةَ أَن تَعْتَقِدَ أَنَّ النَّبِيَّ هَاجَرَ هَـرَبَـاً مِن قُرَيْشٍ وَالمُشْرِكِينَ ، نَبِيُّكَ مَعْصُومٌ مَفْطُومٌ عَنِ الخَوْفِ مِن غَيْرِ اللهِ ، فَلَقَدْ قَـلَّـدَهُ اللهُ سُيُوفَ عِزٍّ وَدُرُوعَ جَلَالٍ ، فَتَوَّجَهُ بِتَاجِ كِفَايَةِ "إِنَّا كَفَيْنَاكَ المُسْتَهْزِئِينَ" ، وَأَحَاطَهُ بِعِزَّةِ "أَلَيْسَ اللهُ بِكَافٍ عَبْدَهُ" ، فَكَانَتْ دِرْعَ يَقِينٍ وَحَلَّاهُ بِتَخَلِّي "وَاللهُ يَعْصِمُكَ مِنَ الـنَّاسِ" فَعَصَمَهُ عَنْ أَذَى المُشْرِكِينَ وَأَرْسَلَهُ رَحْمَةً لِلْعَالَمِينَ.

فَمَا هَاجَرَ الحَبِيبُ إِلَا امْتِثَالاً وَعُبُودِيَّةً لِأَمْرِ اللهِ ، وَإِبْلَاغَاً لِرِسَالَةِ اللهِ وَلِيُشَرِّفَ مَقَامَ الـهِجْرَةِ ، وَإِقَامَةً لِدَوْلَةٍ حَضَارَتُهَا القُرْآنُ وَقُدْوَتُهَا العَدْنَانُ آخِذَةً بِالأَسْبَابِ سَاجِدَةً لِلْمُسَبِبِ.

وَهَذِهِ نَمَاذِجُ مِن شَجَاعَةِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : ــ

أَوْلَاً: شَجَاعَتُهُ يَوْمَ حُنَيْنٍ فِي لِقَاءِ هَوَازِنَ وَغَيْرِهِمْ مِنْ مَـهَرَةِ الرُّمَاةِ ، وَتَفَرَّقَتِ النَّاسُ خَوْفَاً مِنَ الرُّمَاةِ ، وَثَبَتَ وَمَعَهُ القَلِيلُ مِنْ أَهْلِ بَيْتِهِ وَأَصْحَابِهِ.

أَنَا النَّبِيُّ لَا كَذِبْ ، أَنَا ابْنُ عَبْدِ المُطَّلِبْ.

وَإِلَيْكَ مَا قَدْ صَحَّ فِي صحِيحِ مُسْلِمٍ مِن حَدِيثِ البَرَاءِ (فَأَقْبَلَ القَوْمُ إِلَى رَسُولِ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَأَبُو سُفْيَانَ بنُ الحَارِثِ يَقُودُ به بَغْلَتَهُ ، فَنَزَلَ وَدَعَا وَاسْتَنْصَرَ، وَهو يقولُ: أَنَا النبيُّ لا كَذِبْ .. أَنَا ابنُ عبدِ المُطَّلِبْ ، اللَّهُمَّ نَزِّلْ نَصْرَكَ قالَ البَرَاءُ: كُنَّا وَاللَّهِ إِذَا احْمَرَّ البَأْسُ نَتَّقِي بِهِ ، وإِنَّ الشُّجَاعَ مِنَّا لَلَّذِي يُحَاذِي بـه ، يَعْنِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).حديث صحيح.

"لَقَدۡ نَصَرَكُمُ ٱللَّهُ فِي مَوَاطِنَ كَثِيرَةٖ وَيَوۡمَ حُنَيۡنٍ إِذۡ أَعۡجَبَتۡكُمۡ كَثۡرَتُكُمۡ فَلَمۡ تُغۡنِ عَنكُمۡ شَيۡـٔٗا وَضَاقَتۡ عَلَيۡكُمُ ٱلۡأَرۡضُ بِمَا رَحُبَتۡ ثُمَّ وَلَّيۡتُم مُّدۡبِرِينَ.. ثُمَّ أَنزَلَ ٱللَّهُ سَكِينَتَهُۥ عَلَىٰ رَسُولِهِۦ وَعَلَى ٱلۡمُؤۡمِنِينَ وَأَنزَلَ جُنُودٗا لَّمۡ تَرَوۡهَا وَعَذَّبَ ٱلَّذِينَ كَفَرُواْۚ وَذَٰلِكَ جَزَآءُ ٱلۡكَٰفِرِينَ".

وَعَنْ عَلِيّ بنِ أَبِي طَالِبٍ ـ رَضِي اللهُ عَنْهُ ـ أَنَّهُ قَالَ: "رَأَيْتُنَا يَوْمَ بَدْرٍ وَنَحنُ نَلُوذُ بِرسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَهُوَ أَقْرَبُنَا إِلَى العَدُوِ ، وَكَانَ مِنْ أَشَدِّ النَّاسِ يَوْمئذٍ بَأْساً ". رَوَاهُ الإِمَامُ أَحْمَدُ فِي مُسْنَدِهِ وَإِسْنَادُهُ صَحِيحٌ وَرِجَالُهُ ثِقَاتٌ.

وَيُؤَكِدُ أَنَسٌ بنُ مَالِكٍ رَضِيَ اللهُ عَنْهُ ذَلِكَ بِمَا حَصَلَ لِأَهْلِ المَدِينَةِ يَوْماً ، حِينَمَا فَزِعُوا مِن صَوْتٍ عَالٍ ، فَأَرَادَ النَّاسُ أَنْ يَعْرِفُوا سَبَبَ الصَوْتِ ، وَبَيْنَمَا هُمْ كَذّلِكَ إِذْ أَقْبَلَ عَلَيْهِمُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ عَلَى فَرَسٍ ، رَافِعاً سَيْفَهُ قَائِلاً لَهُم: (لَمْ

تُرَاعُوا لَمْ تُرَاعُوا) ، أَيْ (لَا تَخَافُوا وَلَا تَفْزَعُوا) حَدِيثٌ صَحِيحٌ رَوَاهُ البُخَارِيُ وَمُسْلِمُ.

وَفِي يَوْمِ أُحُدٍ مَا هَرَبَ ، حُوصِرَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِن قِبَلِ المُشْرِكِينَ ، وَلَمْ يَكُنْ حَوْلَهُ إِلَا القِلَّةُ مِنَ الصَّحَابَةِ يُدَافِعُونَ عَنْهُ ، وَبَرَزَ مِنْهُم سَعْدٌ بنُ أَبِي وَقَّاصٍ رَضِيَ اللهُ عَنْهُ ، حِينَمَا دَعَاه ُرَسُولُ اللهِ فَنَاوَلَهُ النِّبَالَ وَقَالَ لُهُ : (ارمِ يَا سَعْدُ ، فِدَاكَ أَبِيْ وَأُّميْ) حَدِيثٌ صَحِيحٌ رَوَاهُ البُخَارِيُ.

وَيَجْلِسُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الغَارِ مَعَ سَيِدِنَا أَبِي بَكْرٍ ، وَالمُشْرِكُونَ حَوْلَ الغَارِ ، وَهُوَ يَقُولُ لِأَبِي بَكْرٍ بِشَجَاعَةِ الوَاثِقِ بِحِفْظِ اللهِ : (لَا تَحْزَنْ إِنَّ اللهَ مَعَنَا).

وَصَارَعَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ذَاتَ مَرَّةٍ رُكَانَةَ المَعْرُوفَ بِقُوَتِهِ وَشِدَّتِهِ فِي القِتَالِ ، فَصَرَعَهُ رَسُولُ اللهِ وَغَلَبَه ، فَأَيُّ شَجَاعَةٍ وَقُوَّةٍ كَانَ يَمْتَلِكُهَا عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ.(رَوَاهُ أَبُو دَاوود والترمذي).

وَذَاتَ مَرَّةٍ اِسْتَظَلَّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ تَحْتَ ظِلِّ شَجَرَةٍ لِيَنَامَ القَائِلَةَ ، وَكَانَ مُتْعَباً مِنْ أَثَرِ إِحْدَى الغَزَوَاتِ ، وَقَدْ عَلَّقَ سَيْفَهُ عَلَى غُصْنِ الشَّجَرَةِ ، وَبَيْنَمَا هُوَ كَذَلِكَ إِذْ أَقْبَلَ عَلَيْهِ أَحَدُ المُشْرِكِينَ ، آَخِذاً بِسَيْفِ رَسُولِ اللهِ ، قَائِلاً لَهُ : مَنْ يَمْنَعُكَ مِنِّي ؟ فَأَجَابَ رَسُولُ اللهِ إِجَابَةَ الأَبْطَالِ ، مِنْ غَيْرِ تَخَوُّفٍ: اللهُ

! ثُمَّ قَامَ وَأَخَذَ رَسُولُ اللهِ السَّيْفَ بِشَجَاعَةٍ وُقُوَةٍ ، وَقَالَ لِلْمُشْرِكِ : مَن يَمْنَعُكَ مِنّي ؟ فَأَجَابَ قَائِلاً لِرَسُولِ اللهِ : كُنْ خَيْرَ آخِذٍ.(أَخْرَجَهُ البُخَارِيُ فِي كِتَابِ المَغَازِي ، وَمُسْلِمٌ فِي كِتَابِ الفَضَائِلِ ، وَأَحْمَدُ فِي مُسْنَدِهِ).

وَيَقُولُ سَيّدُنَا عَلِيٌّ رَضِيَ اللهُ عَنْهُ : " كُنَّا إِذَا احْمَرَّ البَأْسُ وَلَقِيَ القَوْمُ القَوْمَ ، اتَّقَيْنَا بِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَمَا يَكُونُ مِنّا أَحَدٌ أَدْنَى مِنَ القَوْمِ مِنْهُ ". رَوَاهُ أَحْمَدُ.

ثَبَتَ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ أَنّهُ قَالَ : (كَانَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْسَنَ النَّاسِ ، وَكَانَ أَجْوَدَ النَّاسِ ، وَكَانَ أَشْجَعَ النَّاسِ). [أَخْرَجَهُ مُسْلِمُ في صَحِيحِهِ].

- (الهِجْرَةُ سُنَّةُ اللهِ فِي كَثِيرٍ مِنَ الأَنْبِيَاءِ) : -

الهِجْرَةُ فُرِضتْ عَلَى الأَنْبِيَاءِ وَالمُرسَلِينَ لِضَمَانِ نَشْرِ الدَّعْوَةِ إِلَى اللهِ ، وَحِمَايَتِهَا مِن بَطْشِ الظَّالِمِينَ ؛ فَالنَّبِيُّ مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَمْ يَكُنْ أَوْلَ مَنْ هَاجَرَ مِن وَطَنِهِ بَلْ كَانَ لِلأَنْبِيَاءِ مِن قَبْلُ هِجْرَاتٍ ؛ كَهِجْرَةِ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَى

عَلَيْهِمُ السَّلَامُ ؛ فَالهِجْرَةُ مَطْلَبٌ دَعَوِيٌّ تَقتَضِيهِ طَبِيعةُ النُّبُوَةِ وَنَشْرِ الرِّسَالَةِ.

وَلَقَدْ أَمَرَ اللهُ نَبِيَّهُ بِذَلِكَ وَحْيَاً وَرُؤْيَا ، حَيْثُ قَالَ كَمَا فِي صَحِيحِ البُخَارِي : "رَأَيْتُ فِي المَنَامِ أَنِّي أُهَاجِرُ مِن مَكَّةَ إِلَى أَرْضٍ بِهَا نَخْلٌ ، فَذَهَبَ وَهَلِي إِلَى أَنَّهَا اليَمَامَةُ أَوْ هَجَرٌ، فَإِذَا هِيَ المَدِينَةُ يَثْرِبُ ".(صَحِيحُ البُخَارِيُ عَنْ أَبِي مُوسَى الأَشْعَرِي).

(مُحَاوَلَاتُ قُرَيْشٍ بَيْنَ الإِيذَاءِ وَالإِغْرَاءِ)

- **<u>إِيذَاءُ عُقْبَةُ بنُ أَبِي مُعَيْطٍ لِلنَّبِيّ</u> : جَاءَ عُقْبَةُ بِنُ أَبِي مُعَيْطٍ بِسَلَا جَزُورٍ ؛ وَهُوَ مَا يَخْرُجُ مِنَ النَّاقَةِ عِنْدَ وِلَادَتِهَا ، وَمَا يَحْتَوِي عَلَيْهِ مِن قَذَارَةٍ وَدِمَاءٍ ، وَوَضَعَهُ فَوْقَ ظَهْرِ الرَّسُولِ عَلَيْهِ الصَّلاةُ وَالسَّلَامُ وَهُوَ سَاجِدٌ فِي صَلَاتِهِ ، فَجَاءَتْ فَاطِمَةُ رَضِيَ اللهُ عَنْهَا وَكَانَتْ فَتَاةً صَغِيرَةً ، فَأَزَالَتْهُ عَنْهُ ، وَدَعَتْ عَلَى مَن صَنَعَ ذَلِكَ. وَمِن ثَمَّ رَفَعَ الرَّسُولُ عَلَيهِ الصَّلَاةُ وَالسَّلامُ رَأْسَهُ ، وَدَعَا عَلَيْهِمْ قَائِلاً : (اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ ، اللَّهُمَّ عَلَيْكَ بقُرَيْشٍ ، اللَّهُمَّ عَلَيْكَ بقُرَيْشٍ ، ثُمَّ سَمَّى : اللَّهُمَّ عَلَيْكَ بِعَمْرِو بنِ هِشَامٍ ، وَعُتْبَةَ بنِ رَبِيعَةَ ، وَشَيْبَةَ بنِ رَبِيعَةَ ، وَالوَلِيدِ بنِ عُتْبَةَ ، وَأُمَيَّةَ بنِ خَلَفٍ ، وَعُقْبَةَ بنِ أَبِي مُعَيْطٍ ، وَعُمَارَةَ بنِ الوَلِيدِ ، قَالَ عَبْدُ اللَّهِ: فَوَاللَّهِ لَقَدْ رَأَيْتُهُمْ صَرْعَى يَومَ بَدْرٍ ، ثُمَّ سُحِبُوا إلى القَلِيبِ ، قَلِيبِ بَدْرٍ ، ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ : وَأُتْبِعَ أَصْحَابُ القَلِيبِ لَعْنَةً) ، وَقَدْ قُتِلَ جَمِيعُهُمْ فِي مَعْرَكَةِ**

بَدْرٍ.(أَخْرَجَهُ البُخَارِيُ فِي صَحِيحِهِ عَنْ عَبْدِاللهِ بْنِ مَسْعُودٍ).

- **تَهْدِيدُ أَبِي جَهْلٍ لِلنَّبِيّ** : هدَّدَ أَبُو جَهْلٍ النَّبِيَّ بِأَنّهُ إِذَا رَآهُ يَسْجُدُ عِنْدَ الكَعْبَةِ ، فَإِنّهُ سَيَدُوسُ عَلَى رَأْسِهِ ، فَكَانَ النَّبِيُّ -عَلَيهِ الصَّلاةُ وَالسَّلَامُ ذَاتَ يَوْمٍ يُصَلّي عِنْدَ الكَعْبَةِ ، وَيَقْرَأُ بِسُورَةِ العَلَقِ ؛ مِن قَوْلِهِ تَعَالَى : (أَرَأَيْتَ الَّذِي يَنْهَى عَبْدًا إِذَا صَلَّى) إِلَى قَوْلِهِ تَعَالَى: (كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِب)، وَعِنْدَمَا سَجَدَ النَّبِيُّ عَلَيهِ الصَّلَاةُ وَالسَّلَامُ ، ذَهَبَ إِلَيْهِ أَبُوجَهْلٍ ، إِلّا أَنّهُ لَمْ يَسْتَطِعْ أَنْ يُحَقّقَ وَعِيدَهُ ، وَبَدَأَ بِالرُّجُوعِ ؛ فَبَلَغَ ذَلِكَ الرَّسُولَ عَلَيهِ الصَّلَاةُ وَالسَّلَامُ ؛ فَقَالَ : (لَوْ فَعَلَ لَأَخَذَتْهُ المَلائِكَةُ عَيَانِاً).

أَخْرَجَهُ مُسْلِمٌ فِي صَحِيحِهِ.

- **إِيذَاءُ أَبِي لَهَبٍ وَزَوْجَتُهُ لِلنَّبِيّ** : تَعَرّضَ الرَّسُولُ لِلْكَثِيرِ مِنَ الأَذَى مِن قِبَلِ أَبِي لَهَبٍ وَزَوْجَتِهِ ؛ إِذْ كَانَتْ شَرِيكَةً لِزَوْجِهَا فِي صَبِّ الأَذَى عَلَى رَسُولِ اللهِ ، وَإِعْلَانِ تَكْذِيبِ دَعْوَتِهِ ، وَقَدْ نَزَلَتْ فِي أَبِي لَهَبٍ وَامْرَأَتِهِ سُورَةُ المَسَدِ ؛ بِقَوْلِهِ تعالى

: (تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ.مَا أَغْنَى عَنْهُ مَالُهُ وَمَا كَسَبَ.سَيَصْلَى نَاراً ذَاتَ لَهَبٍ.وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ.فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ.) وَمِن أَفْعَالِ زَوْجَتِهِ أَنَّهَا كَانَتْ تَضَعُ الشَّوْكَ فِي الطَّرِيقِ الَّذِي يَمْشِي فِيهِ الرَّسُولُ عَلَيهِ الصَّلَاةُ وَالسَّلَامُ ، وَكَانَتْ تَضَعُ الأَوْسَاخَ عَلَى بَابِ بَيْتِهِ ، وَكَانَتْ تُؤْذِيْهِ بِلِسَانِهَا ، وَتُفْسِدُ بَيْنَهُ وَبَيْنَ النَّاسِ بِالنَمِيمَةِ ، وَعِنْدَمَا عَلِمَتْ أَنَّ اللهَ تَوَعَّدَهَا بِالنَّارِ هِيَ وَزَوْجَهَا ، أَتَتْ إِلَى الرَّسُولِ بِالحِجَارَةِ تُرِيدُ رَمْيَهُ بِهَا ، إِلّا أَنَّ اللهَ صَرَفَ نَظَرَهَا عَنِ الرَّسُولِ صَلّى اللهُ عَلَيْهِ وَسلّمَ.(أَخْرَجَهُ الحَاكِمُ وَصَّحَحَهُ).

- (مُحَاوَلَةُ عُقْبَةَ بن أَبِي مُعَيْطٍ قَتْلَ النَّبِيّ) : ـ

فَقَدْ بَاغَتَ الرَّسُولَ مِنْ خَلْفِهِ وَهُوَ يُصَلِّي ، وَوَضَعَ ثَوْبَهُ حَوْلَ عُنُقِ الرَّسُولِ وَخَنَقَهُ خَنْقَاً قَوِيّاً إِلَى أَن جَاءَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ وَأَبْعَدَهُ عَنْهُ ، وَقَالَ لَهُ : (أَتَقْتُلُونَ رَجُلاً أَنْ يَقُولَ رَبّيَ اللهُ وَقَدْ جَاءَكُم بِالبَيّنَاتِ مِنْ رَبّكُم).رَوَاهُ البُخَارِيُ فِي صَحِيحِهِ.

(إيذاءُ قُرَيْشٍ المَعْنَويّ للنبيّ)

- **تَطْلِيقُ أَوْلادِ أَبِي لَهَبٍ لِابْنَتَي النَّبيّ : ـ**

كَانَ النَّبِيُّ عَلَيهِ الصَّلَاةُ وَالسَّلَامُ قَدْ زَوَّجَ ابْنَتَيهِ ؛ رُقَيَّةَ رَضِيَ اللهُ عَنْهَا مِنْ عُتْبَةَ بْنِ أَبِي لَهَبٍ ، وَأُمَّ كُلْثُومٍ رَضِيَ اللهُ عَنْهَا مِنْ عُتَيْبَةَ بنِ أَبِي لَهَبٍ ، وَحِينَ جَهَرَ النَّبِيُّ صَلّى اللهُ عَلَيهِ وَسَلّمَ بِالدَّعْوَةِ ، أَسَاءَ أَبُولَهَبٍ لَهُ ، وَأَعْلَنَ عَدَاوَتَهُ ، وَبَعْدَ نُزُولِ سُورَةِ المَسَدِ ، أَمَرَ أَوْلَادَهُ بِتَطْلِيقِ بَنَاتِ النَّبِيّ -صَلّى اللهُ عَلَيهِ وَسَلّمَ ، وَكَانَ ذَلِكَ قَبلَ دُخُولِهِمَا عَلَيْهِمَا.

(رَوَاهُ ابنُ عَبدِالبَرّ فِي كتاب الاسْتِيعَابِ صـــ594).

- **مُعَايَرَةُ النَّبيّ بِعَدَمِ إِنْجَابِهِ الذُّكُور: ـ**

تَعَرّضَ الرَّسُولُ لِلْمُعَايَرَةِ مِن قِبَلِ مُشْرِكِي قُرَيْشٍ ؛ بِعَدمِ إِنْجَابِهِ الذُّكُورَ ، فَكَانَ العَاصُ بنُ وَائِلٍ السَّهْمِي مِمّنْ عَابَ الرَّسُولَ بِذَلِكَ ، فَكَانَ يَصِفُهُ بِأَنّهُ أَبْتَرُ ، وَلَا يُوَجَدُ لَهُ ابنٌ ذَكَرٌ يَحْمِلُ اسْمَهُ ، فَإِذَا مَاتَ انْقَطَعَ أَثَرُهُ وَنَسْلُهُ بِمَوْتِهِ ، فَنَزَلَتْ سُورَةُ الكَوْثَرِ ؛ دِفَاعَاً عَنِ الرَّسُولِ وَمُوَاسَاةً لَهُ ، قَالَ تَعَالَى (إِنَّا أَعْطَينَاكَ الْكَوْثَرَ.فَصَلِّ لِرَبِّكَ وَانْحَر.إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ.).(تَفْسِيرُ القُرْطِبِي والطَبَرِيُ وَأَسْبَابُ النُزُولِ للنَيْسَابُورِي).

(الاتـهَامَاتُ البَاطِلَةُ لَـهُ)

اتّـهَمَ المُشْرِكُونَ الرَّسُولَ صَلّى اللهُ عَلَيهِ وَسَلّمَ بِاتّـهَامَاتٍ عَدِيدَةٍ كُلُّهَا بَاطِلَةٌ ؛ فَكَانُوا تَارَةً يَصِفُونَهُ بِأَنَّهُ سَاحِرٌ، وَفِي ذَلِكَ نَزَلَ قَوْلُهُ تَعَالَى : (وَعَجِبُوا أَن جَاءَهُم مُّنذِرٌ مِّنْهُمْ وَقَالَ الْكَافِرُونَ هَـذَا سَاحِرٌ كَذَّابٌ) ، وَتَارَةً بِأَنّهُ كَـاهِنٌ وَشَـاعِرٌ ، وَأُخْـرَى بِأَنّهُ مَـجْنُـونٌ ، وَفِي ذَلِكَ نَـزَلَ قَـوْلُـهُ تَـعَـالَـى : (وَقَـالُـوا يَـا أَيُّهَـا الَّـذِي نُـزِّلَ عَـلَيهِ الـذِّكـرُ إِنَّـكَ لَمَجنونٌ).

وَاتّـهَمُوهُ كَذَلِكَ بِالإِتِيَانِ بِالأَسَاطِيرِ، فَنَزَلَ فِي ذَلِكَ قَوْلُهُ تَعَالَى : (وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيـلًا)، كَـمَـا اتّـهَمُوهُ بِالكَـذِبِ ، فَنَزَلَ فِيهِمْ قَوْلُهُ تَعَالَى : (وَقَالَ الَّذِينَ كَفَـرُوا إِنْ هَـذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَـهُ عَلَيْهِ قَوْمٌ آخَرُونَ فَقَدْ جَاءُوا ظُلْمَاً وَزُورَاً).

(مَنْعُهُ مِنَ الدَّعْوَةِ)

حَتَّى لَا يَسْمَحُوا لِأَحَدٍ بِسَمَاعِهِ ، فَنَزَلَ فِي ذَلِكَ قَوْلُهُ تَعَالَى : (وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْغَوْا فِيهِ لَعَلَّكُمْ تَغْلِبُونَ).

كَمَا أَنّ النَّضْرَ بنَ الحَارِثِ كَانَ قَدْ تَعَلَّمَ أَحَادِيثَ مُلُوكِ الفُرْسِ ، إِضَافَةً إِلَى أَنَّهُ اشْتَرَى مُغَنّيةً ، وَكُلّمَا عَلِمَ بُمُبَادَرَةِ أَحَدِهِمْ لِلْدُخُولِ فِي الإِسْلَامِ ، بَعَثَ إِلَيهِ بِهَا ؛ لِتُغَنَّيَ لَهُ ، وَتُطْعِمَهُ ، وَتَسْقِيَهُ ، فَنَزَلَ فِيهِ قَوْلُهُ تَعَالَى : (وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّـهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَـئِكَ لَهُمْ عَذَابٌ مُّهِينٌ).تَفْسِيرُ البَحْرُ المُحِيطُ لابنِ حِبَّان وتَفْسِيرُ القُرْطُبِي.

(قُرَيْشٌ تَنْتَقِلُ مِنَ الإِيذَاءِ لِلإِغْرَاءِ وَمِنْهُ لِلتَّحَدّي)

" قُلْ سُبحَانَ رَبّي هَلْ كُنْتُ إِلَّا بَشَرَاً رَسُولَاً "

ذَكَرَ ابنُ هِشَامٍ وَابنُ كَثِيرٍ فِي السِّيرَةِ النَّبَوِيَةِ حِوَارَ زُعَمَاءِ قُرَيْشٍ مَعَ النَّبِيِّ صَلَى اللهُ عَلَيهِ وَسَلَّمَ فِي مُحَاوَلَتِهِم مُسَاوَمَتَهُ وَإِيقَافَهُ عَنْ تَبْلِيغِهِ لِدِينِهِ الَّذِي بَعَثَهُ اللهُ عَزَّ وَجَلَّ وَأَرْسَلَهُ بِهِ ، عَنْ عَبْدِ اللهِ بنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُ قَالَ : "اجْتَمَعَ عُتْبَةُ بنُ رَبِيعَةِ ، وَشَيْبَةُ بنُ رَبِيعَة ، وَأَبُوسُفْيَانَ بنُ حَرْبٍ ، وَالنَّضْرُ بنُ الحَارِثِ (بنِ كِلْدَةَ) أَخُو بَنِي عَبْدِ الدَّارِ ، وَأَبُوالبُخْتَرِي بنُ هِشَامِ ، وَالأَسْوَدُ بنُ المُطَّلِبِ بنُ أَسَدٍ ، وَزَمْعَةُ بنُ الأَسْوَدِ ، وَالوَلِيدُ بنُ المُغِيرَةِ ، وَأَبُوجَهْلٍ بنُ هِشَامٍ ، وَعَبدُ اللهِ بنُ أَبِي أُمَيَّة ، وَالعَاصُ بنُ وَائِلٍ ، وَنَبِيهُ وَمُنْبهُ ابْنَا الحَجَّاجِ السَّهْمِيَانِ ، وَأُمَيَّةُ بنُ خَلَفٍ ، أَوْمَنِ اجْتَمَعَ مِنْهُم ؛ قَالَ : اجْتَمَعُوا بَعْدَ غُرُوبِ الشَّمْسِ عِنْدَ ظَهْرِ الكَعْبَةِ ، ثُمَّ قَالَ بَعْضُهُمْ لِبَعْضٍ : ابْعَثُوا إِلَى مُحَمَدٍ فَكَلِّمُوهُ وَخَاصِمُوهُ حَتَّى تُعذَرُوا فِيهِ ، فَبَعَثُوا إِلَيْهِ : إِنَّ أَشْرَافَ قَوْمِكَ قَدْ اجْتَمَعُوا لَكَ لِيُكَلِمُوكَ فَأْتِهِمْ ، فَجَاءَهُمْ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ سَرِيعَاً ، وَهُوَ يَظُنُّ

أَنْ قَدْ بَدَا لَهُمْ فِيمَا كَلَّمَهُمْ فِيهِ بداءٌ ، وَكَانَ عَلَيهِمْ حَرِيصاً يُحِبُ رُشْدَهُمْ ، وَيَعِزُّ عَلَيهِ عَنَتَهُمْ ، حَتَّى جَلَسَ إِلَيْهِمْ ، فَقَالُوا لَهُ : يَا مُحَمَّدُ ، إِنَّا قَدْ بُعِثْنَا إِلَيكَ لِنُكَلِمَكَ ، وَإِنَّا وَاللهِ مَا نَعْلَمُ رَجُلاً مِنَ العَرَبِ أَدْخَلَ عَلَى قَوْمِهِ مِثْلَ مَا أَدْخَلْتَ عَلَى قَوْمِكَ ، لَقَدْ شَتَمْتَ الآَبَاءَ ، وَعِبْتَ الدِّينَ ، وَشَتَمْتَ الآَلِهَةَ ، وَسَفَّهْتَ الأَحْلَامَ ، وَفَرَّقْتَ الجَمَاعَةَ ، فَمَا بَقَيَ أَمْرٌ قَبِيحٌ إِلَا قَدْ جِئْتَهُ فِيمَا بَيْنَنَا وَبَيْنَكَ ــ أَوْ كَمَا قَالُوا لَهُ ــ فَإِن كُنْتَ إِنَّمَا جِئْتَ بِهَذَا الحَدِيثِ تَطْلُبُ بِهِ مَالاً جَمَعْنَا لَكَ مِنْ أَمْوَالِنَا حَتَّى تَكُونَ أَكْثَرَنَا مَالاً ، وَإِن كُنْتَ إِنَّمَا تَطْلُبُ بِهِ الشَّرَفَ فِينَا ، فَنَحْنُ نُسَوّدُكَ عَلَينَا (نَجْعَلُكَ سَيِدّنَا وَزَعِيمَنَا)، وَإِن كُنْتَ تُرِيدُ بِهِ مُلْكَاً مَلَّكْنَاكَ عَلَينَا ، وَإِن كَانَ هَذَا الَّذِي يَأْتِيكَ رِئْيَاً تَرَاهُ قَدْ غَلَبَ عَلَيْكَ ـ وَكَانُوا يُسَمُّونَ التَّابِعَ مِنَ الجِنّ رِئْيَاً ـ فَرُبَّمَا كَانَ ذَلِكَ ، بَذَلْنَا لَكَ أَمْوَالَنَا فِي طَلَبِ الطِّبِ لَكَ حَتَّى نُبْرِئَكَ مِنْهُ ، أَوْ نُعذَرَ فِيكَ ، فَقَالَ لَهُمْ رَسُولُ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ : مَا بِي مَا تَقُولُونَ ، مَا جِئْتُ بِمَا جِئْتُكُم بِهِ أَطْلُبُ أَمْوَالَكُمْ ، وَلَا الشَّرَفَ فِيكُمْ ، وَلَا المُلْكَ عَلَيكُمْ ، وَلَكِنَّ اللهَ بَعَثَنِي إِلَيكُمْ رَسُولاً ، وَأَنْزَلَ

عَلَيَّ كِتَاباً ، وَأَمَرَنِي أَنْ أَكُونَ لَكُمْ بَشِيراً وَنَذِيراً ، فَبَلَّغْتُكُمْ رِسَالَاتِ رَبِّي ، وَنَصَحْتُ لَكُمْ ، فَإِنْ تَقْبَلُوا مِنَي مَا جِئْتُكُمْ بِهِ ، فَهُوَ حَظُّكُمْ فِي الدُّنْيَا وَالآَخِرَةِ ، وَإِن تَرُدُّوهُ عَلَيَّ أَصْبِرُ لِأَمْرِ اللهِ حَتَّى يَحْكُمَ اللهُ بَيْنِي وَبَيْنَكُمْ ، أَوْ كَمَا قَالَ صَلَّى اللهُ عَلَيهِ وَسَلَّمْ".

انْتَقَلَ زُعَمَاءُ قُرَيْشٍ إِلَى نُقْطَةٍ أُخْرَى فِي حَدِيثِهِمْ وَحِوَارِهِمْ مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَطَلَبُوا مِنْهُ أَن يَسْأَلَ رَبَّهُ أَن يُسَيِّرَ عَنْهُمْ هَذِهِ الجِبَالَ التي ضُيِّقَتْ عَلَيْهِمْ ، وَأَن يُفَجِّرَ لَهُمْ مِنَ الأَرْضِ يَنْبُوعَاً ، وَيَبْسُطَ لَهُمُ البِلَادَ ، وَيُحْيِيَ لَهُمُ المَوْتَى ــ وَلَا سِيَّمَا قُصَيّ بنَ كِلَابٍ ــ قَالَ ابْنُ هِشَامٍ : " قَالُوا: يَا مُحَمَّدُ ، فَإِن كُنْتَ غَيْرَ قَابِلٍ مِنَّا شَيْئَاً مِمَّا عَرَضْنَاهُ عَلَيْكَ فَإِنَّكَ قَدْ عَلِمْتَ أَنَّهُ لَيْسَ مِنَ النَّاسِ أَحَدٌ أَضْيَقَ بَلَدَاً، وَلَا أَقَلَ مَاءَاً ، وَلَا أَشَدَّ عَيْشَاً مِنَّا ، فَسَلْ لَنَا رَبَّكَ الَّذِي بَعَثَكَ بِمَا بَعَثَكَ بِهِ ، فَلْيُسَيِّرَعَنَّا هِذِهِ الجِبَالَ الَّتِي قَدْ ضَيَّقَتْ عَلَيْنَا ، وَلِيَبْسُطَ لَنَا بِلَادَنَا ، وَلِيُفْجُرَ لَنَا فِيهَا أَنْهَارَاً كَأَنْهَارِ الشَّامِ وَالعِرَاقِ ، وَلِيَبْعَثَ لَنَا مَن مَضَى مِنْ آَبَائِنَا ، وَلْيَكُنْ فِيمَنْ يُبْعَثُ لَنَا مِنْهُمْ

قُصَي بنُ كِلَابٍ ، فَإِنَّهُ كَانَ شَيْخَ صِدْقٍ ، فَنَسْأَلَهُمْ عَمَّا تَقُولُ: أَحَقٌ هُوَ أَمْ بَاطِلٌ ، فَإِنْ صَدَّقُوكَ وَصَنَعَتَ مَا سَأَلْنَاكَ صَدَّقْنَاكَ ، وَعَرَفْنَا بِهِ مَنْزِلَتَكَ مِنَ اللهِ ، وَأَنَّهُ بَعَثَكَ رَسُولاً كَمَا تَقُولُ. فَقَالَ لَهُمْ صَلَوَاتُ اللهِ وَسَلَامُهُ عَلَيهِ : مَا بِهَذَا بُعِثْتُ إِلَيْكُمْ ، إِنَّمَا جِئْتُكُمْ مِنَ اللهِ بِمَا بَعَثَنِي بِهِ ، وَقَدْ بَلَّغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ ، فَإِن تَقْبَلُوهُ فَهُوَ حَظُّكُمْ فِي الدُّنْيَا وَالآَخِرَةِ ، وَإِن تَرُدُّوُه عَلَيَّ أَصْبِرُ لِأَمْرِ اللهِ تَعَالَى ، حَتَّى يَحْكُمَ اللهُ بَيْنِي وَبَيْنَكُمْ. ”

وفي ذلك يقولُ اللهُ تعالى: { وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعاً . أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ نَخِيلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيراً . أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلاً . أَوْ يَكُونَ لَكَ بَيْتٌ مِنْ زُخْرُفٍ أَوْ تَرْقَى فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرُقِيِّكَ حَتَّى تُنَزِّلَ عَلَيْنَا كِتَاباً نَقْرَؤُهُ قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَراً رَسُولاً }.

بَـيْـعَـةُ الـعَـقَـبَـةِ الأُولَـى

" انْتِظَارُ الفَرَجِ عِبَادَةٌ "

كَانَتْ فِي السَّنَةِ الثَّانِيَةِ عَشْرةَ مِنَ البَعْثَةِ ، وَكَانَ عَدَدُهُمْ قَلِيلاً لِنَتَعَلَّمَ أَنَّهُ مَنْ عَرَفَ اللهَ لَا يَعْرِفُ اليَأْسَ ، وَأَنَّ وَعْدَ اللهِ حَقٌ وَأَنَّهُ مَهْمَا طَالَتِ الشِدَّةُ لَابُدَّ مِنْ فَرَجٍ ، وَتَعَلَّمْنَا مِنْهَا أَنَّهُ مِنَ الرِّجَالِ رَجُلٌ بِأَلْفٍ وَأَلْفٌ كَفَرْد.

وَبَيْنَمَا كَانَ النَّبِيُّ يَعْرِضُ نَفْسَهُ عَلَى القَبَائِلِ عِندَ « العَقَبَةِ » فِي مِنَى ، لَقِيَ سِتَةَ أَشْخَاصٍ مِنَ الخَزْرَجِ مِن يَثْرِبَ هُمْ : أَسْعَدُ بْنِ زُرَارَةَ ، وَعَوْفُ بْنِ الحَارِثِ ، وَرَافِعُ بْنِ مَالِكٍ ، وقُطبَةُ بنِ عَامِرِ بْنِ حَدِيدَةٍ ، وَعُقْبَةُ بْنِ عَامِرِ بْنِ نَابِي ، وَجَابِرُ بْنِ عَبْدِ اللهِ ، فَقَالَ لَهُمُ النَّبِيُّ: مَنْ أَنْتُمْ ؟ قَالُوا : نَفَرٌ مِنَ الخَزْرَجِ ، قَالَ : أَمِنْ مَوَالِي يَهُودٍ ؟ قَالُوا: نَعَمْ ! ، قَالَ : أَفَلَا تَجْلِسُونَ أُكَلِمُكُمْ ؟ ، قَالُوا: بَلَى ، فَجَلَسُوا مَعَهُ فَدَعَاهُمْ إِلَى اللهِ وَعَرَضَ عَلَيْهِمُ الإِسْلَامَ ، وَتَلَا عَلَيْهِمُ القُرْآنَ ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ : يَا قَوْمِ ، تَعْلَمُوا وَاللهِ إِنَّهُ لَلنَّبِيُّ الَّذِى تَوَعَّدَكُمْ بِهِ يَهُودُ ، فَلَا تَسْبِقَنّكُمْ إِلَيْهِ.وَقَدْ كَانَ اليَهُودُ يَتَوَعَدُونَ الخَزْرَجَ

بِقَتْلِهِمْ بِنَبِيّ آَخِرِ الزَمَانِ. فَأَسْلَمَ أُوْلَئِكَ النَّفَرُ ، ثُمَّ انْصَرَفُوا رَاجِعِينَ إِلَى بِلَادِهِمْ. فَلَمَّا قَدِمُوا المَدِينَةَ ذَكَرُوا لِقَوْمِهِمْ خَبَرَ النَّبِيّ مُحَمَّدٍ ، وَدَعَوْهُمْ إِلَى الإِسْلَامِ ، حَتَّى فَشَا فِيهِمْ فَلَمْ يَبْقَ دَارٌ مِنْ دُورِ الأَنْصَارِ إِلَا وَفِيهَا ذِكْرٌ مِنَ النَّبِيّ مُحَمَّدٍ.

حَتَّى إِذَا كَانَ العَامُ المُقْبِلُ ، وَافَى المَوسِمَ مِنَ الأَنْصَارِ اثْنَا عَشْرَ رَجُلَاً ، فَلَقُوا النَّبِيَّ بِالعَقَبَةِ فِي مِنَى ، فَبَايَعُوهُ، وَكَانُوا عَشَرَةً مِنَ الخَزْرَجِ هُمْ : أَسْعَدُ بْنِ زُرَارَةَ ، وَعَوْفُ بْنِ الحَارِثِ ، وَمُعَاذُ بْنِ الحَارِثِ ، وَذَكْوَانُ بْنِ عَبْدِ قَيْسٍ ، وَعُبَادَةُ بِنِ الصَّامِتِ ، وَقُطْبَةُ بْنِ عَامِرِ بْنِ حَدِيدَةٍ ، وَعُقْبَةُ بْنِ عَامِرِ السَّلْمِي ، وَالعَبَّاسُ بِن عِبَادَةَ ، وَيَزِيدُ بْنِ ثَعْلَبَةَ ، وَرَافِعُ بْنِ مَالِكٍ ، وَاثْنَيْنِ مِنَ الأَوْسِ وَهُمَا : عُوَيْمُ بِنِ سَاعِدَةَ ، وَمَالِكُ بْنِ التَيْهَانِ. وَكَانَ نَصُّ البَيْعَةِ كَمَا رَوَاهَا عِبَادَةُ بْنِ الصَّامِتُ : بَايَعَنَا رَسُولُ اللَّهِ ﷺ لَيْلَةَ الْعَقَبَةِ الأُوْلَى عَلَى أَنْ لَا نُشْرِكَ بِاللَّهِ شَيْئًا ، وَلَا نَسْرِقَ ، وَلَا نَزْنِيَ ، وَلَا نَقْتُلَ أَوْلادَنَا ، وَلَا نَأْتِيهِ بِبُهْتَانٍ نَفْتَرِيهِ بَيْنَ أَيْدِينَا وَأَرْجُلِنَا، وَلا نَعْصِهِ فِي

مَعْرُوفٍ ، فَإِنْ وَفَّيْتُمْ فَلَكُمُ الْجَنَّةَ ، وَإِنْ غَشِيتُمْ مِنْ ذَلِكَ شَيْئًا ، فَأُخِذْتُمْ بِحَدِّهِ فِي الدُّنْيَا فَهُوَ كَفَّارَةٌ لَهُ ، وَإِنْ سُتِرْتُمْ عَلَيْهِ إِلَى يَوْمِ الْقِيَامَةِ ، فَأَمْرُكُمْ إِلَى اللَّهِ، إِنْ شَاءَ عَذَّبَ وَإِنْ شَاءَ غَفَرَ.

- (يَعْرِضُ نَفْسَهُ عَلَى القَبَائِلِ)

مَا أَجْمَلَ هَذِهِ العِبارَةَ ، وَقْتَمَا نَتَحَدَّثُ عَنِ النَّبِيِّ أَوْ رَسُولٍ هُوَ مَرْكَزُ مَدَارِ الرِّضَا الرَّبَانِي ، كَمْ تَشَرَّفَ مَقَامُ الدَّعْوَةِ إِلَى اللهِ بِكَمَالِ العُبُودِيَّةِ للهِ وَهُوَ يَعْرِضُ نَفْسَهُ عَلَى القَبَائِلِ ، فَمَا سَمِعَ لَهُ إِلَا جَمَاعَةٌ لَا تَكَادُ تُعَدُّ عَلَى الأَنَامِلِ مِنَ النَّاسِ ، وَمَا وَهَنَ وَمَا جَزَعَ وَمَا غَضِبَ وَمَا يَأسَ (وَمَنْ أَحْسَنُ قَوْلاً مِمَّنْ دَعَا إِلَى اللهِ وَعَمِلَ صَالِحَاً).

بَيْعَةُ العَقَبَةِ الثَانِيَةِ

"فَهُوَ وَاللهِ خَيْرُ الدُّنْيَا وَالآَخِرَةِ"

رُوِيَ أَنَّ الْقَوْمَ لَمَّا اجْتَمَعُوا لِبَيْعَةِ رَسُولِ اللَّهِ ﷺ ، قَالَ الْعَبَّاسُ بْنُ عُبَادَةَ بْنِ نَضْلَةَ الأَنْصَارِيُّ: يَا مَعْشَرَ الْخَزْرَجِ ، هَلْ تَدْرُونَ عَلامَ تُبَايِعُونَ هَذَا الرَّجُلَ ؟ قَالُوا: نَعَمْ. قَالَ : إِنَّكُمْ تُبَايِعُونَهُ عَلَى حَرْبِ الأَحْمَرِ وَالأَسْوَدِ مِنَ النَّاسِ ، فَإِنْ كُنْتُمْ تَرَوْنَ أَنَّكُمْ إِذَا نُهِكَتْ أَمْوَالُكُمْ مُصِيبَةً ، وَأَشْرَافُكُمْ قَتْلا أَسْلَمْتُمُوهُ ، فَمِنَ الآنَ ، فَهُوَ وَاللَّهِ خِزْيُ الدُّنْيَا وَالآخِرَةِ إِنْ فَعَلْتُمْ. وَإِنْ كُنْتُمْ تَرَوْنَ أَنَّكُمْ وَافُونَ لَهُ بِمَا دَعَوْتُمُوهُ إِلَيْهِ عَلَى نُهْكَةِ الأَمْوَالِ ، وَقَتْلِ الأَشْرَافِ فَخُذُوهُ ، فَهُوَ وَاللَّهِ خَيْرُ الدُّنْيَا وَالآخِرَةِ. قَالُوا: فَإِنَّا نَأْخُذُهُ عَلَى مُصِيبَةِ الأَمْوَالِ وَقَتْلِ الأَشْرَافِ ، فَمَا لَنَا بِذَلِكَ يَا رَسُولَ اللَّهِ إِنْ نَحْنُ وَفَّيْنَا ؟ قَالَ : الْجَنَّةُ. قَالُوا: ابْسُطْ يَدَكَ ، فَبَسَطَ يَدَهُ ، فَبَايَعُوهُ. بَايَعُوهُ عَلَى أَن يَكُونَ أَحَبَّ إِلَيْهِمْ مِنْ أَمْوَالِهِمْ وَأَنْسَابِهِمْ وَأَوْلَادِهِمْ ، فَلَمَّا بَايَعُوهُ وَعَدَهُمُ الجَنَّةَ.

• اثْنَا عَشْرَ نَقِيْبَاً

رَجَعَ مُصْعَبُ بْنُ عُمَيرٍ إِلَى مَكَّةَ ، وَخَرَجَ ثَلَاثَةٌ وَسَبْعُونَ رَجُلَاً وَامْرَأتَانِ مِنَ الأَنْصَارِ فِي مَوْسِمِ الحَجِ ، وَقَالُوا لَهُ : يا رَسُولَ اللهِ نُبَايِعُك ؟ فَقَالَ لَهُمْ : تُبَايعُونِي عَلَى السَمْعِ وَالطَّاعَةِ فِي النَشَاطِ وَالكَسَلِ وَالنَفَقَةِ فِي العُسْرِ وَاليُسْرِ وَعَلَى الأَمْرِ بِالمَعْرُوفِ وَالنَهْيِ عَنِ المُنْكَرِ، وَأَن تَقُولُوا فِي اللهِ لَا تَخَافُوا فِي اللهِ لَوْمَةَ لَائِمٍ ، وَعَلَى أَن تَنصُرُونِي فَتَمْنَعُونِي إِذَا قَدِمْتُ عَلَيْكُمْ مِمَّا تَمْنَعُونَ مِنْهُ أَنْفُسَكُمْ وَأَزْوَاجَكُمْ وَأَبْنَاءَكُمْ ، وَلَكُمُ الجَنَّةُ.وَقَدْ سُمِّيَتْ بِبَيْعَةِ الحَرْبِ ؛ لَأَنَّهُ كَانَتْ فِيهَا البَيْعَةُ عَلَى القِتَالِ وَالَّذِي لَمْ يَكُنْ شَرْطَاً فِي البَيْعَةِ الأُولَى ، فَعَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ : دَعَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَايَعْنَاهُ ، فَكَانَ فِيمَا أَخَذَ عَلَيْنَا : أَنْ بَايَعَنَا عَلَى السَّمْعِ وَالطَّاعَةِ فِي مَنْشَطِنَا وَمَكْرَهِنَا ، وَعُسْرِنَا وَيُسْرِنَا ، وَأَثَرَةٍ عَلَيْنَا ، وَأَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ ، قَالَ : إِلَّا أَنْ تَرَوْا كُفْرًا بَوَاحًا عِنْدَكُمْ مِنَ اللَّهِ فِيهِ بُرْهَانٌ. فَبَايَعُوهُ رَجُلَاً رَجُلَاً بَدْءَاً مِنْ أَسْعَدَ بْنِ زُرَارَةَ وَهُوَ أَصْغَرُهُمْ سِنَاً. وَكَانَ الرِّجَالُ تُصَفِقُ عَلَى يَدَي النَّبِيِّ

بِالبَيْعَةِ ، أَمَّا الامْرَأَتَانِ اللَّتَانِ حَضَرَتَا البَيْعَةَ مَعَ أَزْوَاجِهِمَا فَقَالَ لَهُمَا النَّبِيُّ : قَدْ بَايَعْتُكُمَا ، إِنِّي لَا أُصَافِحُ النِّسَاءَ. وَكَانَ ذَلِكَ فِي شَهْرِ ذِي الحِجَّةِ قَبْلَ الهِجْرَةِ إِلَى المَدِينَةِ بِثَلاثَةِ أَشْهُرٍ ، المُوَافِقُ (يُونْيُو سَنَة 622م).

ثُمَّ قَالَ لَهُمْ : أَخْرِجُوا إِلَيَّ مِنكُمْ اثْنَي عَشَرَ نَقِيباً يَكُونُونَ عَلَى قَوْمِهِمْ بِمَا فِيهِمْ ، فَأَخْرَجُوا مِنْهُمْ اثْنَي عَشَرَ نَقِيباً ، تِسْعَةً مِنَ الخَزْرَجِ وَهُمْ : أَسْعَدُ بْنِ زُرَارَةَ ، وَسَعْدُ بْنِ الرَّبِيعِ ، وَعَبْدُ اللهِ بْنِ رَوَاحَةَ ، وَرَافِعُ بْنِ مَالِكٍ ، وَالبَرَاءُ بْنِ مَعْرُور ، وَعَبْدُ اللهِ بْنِ عَمْرُو بْنِ حَرَامٍ ، وَعُبَادَةُ بْنِ الصَّامِتِ ، وَسَعْدُ بْنِ عُبَادَةَ ، وَالمُنْذِرُ بْنِ عَمْرُو، وَثَلاثَةٌ مِنَ الأَوْسِ وَهُمْ : أُسَيْدُ بْنِ حُضَيْر، وَسَعْدُ بْنِ خَيْثَمَةَ ، وَرِفَاعَةُ بْنِ عَبْدِ المُنْذِرِ، وَقَالَ لِلنُقَبَاءِ : أَنْتُمْ عَلَى قَوْمِكُمْ بِمَا فِيهِمْ ، كُفَلَاءُ كَكَفَالَةِ الحَوَارِيِينَ لِعِيْسَى بْنِ مَرْيَمَ ، وَأَنَا كَفِيلٌ عَلَى قَوْمِي.

- **إِبْلِيسُ فِي صُورَةِ رَجُلٍ مِن نَجَدٍ**

(وَإِذْ يَمْكُرُ بِكَ ٱلَّذِينَ كَفَرُواْ لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَۚ وَيَمْكُرُونَ وَيَمْكُرُ ٱللَّهُۖ وَٱللَّهُ خَيْرُ ٱلْمَٰكِرِينَ).

- **(المُشْرِكُونَ يَجْتَمِعُونَ لِلْبَتِ فِي أَمْرِ المُهَاجِرِينَ)**

قَالَ ابْنُ إِسْحَاقٍ: وَلَمَّا رَأَتْ قُرَيْشٌ أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَدْ كَانَتْ لَهُ شِيعَةٌ وَأَصْحَابٌ مِنْ غَيْرِهِمْ بِغَيْرِ بَلَدِهِمْ ، وَرَأَوا خُرُوجَ أَصْحَابِهِ مِنَ المُهَاجِرِينَ إِلَيْهِمْ عَرَفُوا أَنَّهُمْ قَدْ نَزَلُوا دَارَاً وَأَصَابُوا مَنْعَةً ، فَحَزِروا خُرُوجَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِمْ ، وَعَرَفُوا أَنَّهُ قَدْ أَجْمَعَ لِحَرْبِهِمْ ، فَاجْتَمَعُوا لَهُ فِي دَارِ النَدْوَةِ ــ وَهِيَ دَارُ قُصَيْ بْنِ كِلَابٍ الَّتِي كَانَتْ قُرَيْشٌ لَا تَقْضِي أَمْرَاً إِلَا فِيهَا ــ يَتَشَاوَرُونَ فِيهَا مَا يَصْنَعُونَ فِي أَمْرِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حِينَ خَافُوهُ.
(سيرة ابن هشام ج 2 صـ331).

وَعَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ قَالَ : لَمَّا اجْتَمَعُوا لِذَلِكَ وَاتَّعَدُوا أَن يَدْخُلُوا دَارَ النَّدْوَةِ لِيَتَشَاوَرُوا فِيهَا فِي أَمْرِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ غَدَوْا فِي اليَوْمِ الَّذِي اتَّعَدُوا لَهُ ، وَكَانَ ذَلِكَ اليَوْمُ يُسَمَّى يَوْمَ الزَحْمَةِ ، فَاعْتَرَضَهُمْ إِبْلِيسُ لَعَنَهُ اللهُ فِي هَيْئَةِ شَيْخٍ جَلِيلٍ عَلَيْهِ بتٌّ لَهُ (أي كساء غليظ) ، فَوَقَفَ عَلَى بَابِ الدَّارِ، فَلَمَّا رَأَوْهُ وَاقِفَاً عَلَى بَابِهَا قَالُوا: مَنِ الشَّيْخُ ؟ قَالَ : شَيْخٌ مِنَ أَهْلِ نَجْدٍ سَمِعَ بِالَّذِي اتَّعَدتُمْ لَهُ ؛ فَحَضَرَ مَعَكُمْ

لِيَسْمَعَ مَا تَقُولُونَ ، وَعَسَى أَن لَا يُعْدِمَكُمْ مِنْهُ رَأْيَاً وَنُصْحَاً ، قَالُوا : أَجَلْ فَادْخُلْ ، فَدَخَلَ مَعَهُمْ.(كتاب عيون الأثر ج 1 صـــ 292 ، والبداية والنهاية لابن كثير ج 3 صـــ215).

- (ذِكْرُ مَنِ اجْتَمَعَ مِنَ المُشْرِكِينَ فِي دَارِ النَّدْوَةِ) :

وَقَدَ اجْتَمَعَ فِيهَا أَشْرَافُ قُرَيْشٍ مِن بَنِي عَبْدِ شَمْسٍ : عُتْبَةُ بْنِ رَبِيعَةَ وَشَيْبَةُ بْنِ رَبِيعَةَ وَأَبُوسُفْيَانَ بْنِ حَرْبٍ ، وَمِن بَنِي نَوْفَلِ بْنِ عَبْدِ مَنَافٍ: طُعَيْمَةُ بْنِ عَدِيٍّ وَجُبَيْرُ بْنِ مُطْعَمِ وَالحَارِثُ بْنِ عَامِرِ بْنِ نَوْفَلٍ ، وَمِن بَنِي عَبْدِ الدَارِ بْنِ قُصَي: النَّضْرُ بْنُ الحَارِثِ بْنُ كِلْدَةٍ ، وَمِن بَنِي أَسَدِ بِنِ عَبْدِ العُزَّى: أَبُو البُخْتَرِيِّ بِنُ هِشَامٍ وَزَمْعَةُ بْنُ الأَسْوَدِ وَحَكِيمُ بْنُ حِزَامٍ ، وَمِن بَنِي مَخْزُومٍ : أَبُو جَهْلِ بْنُ هِشَامٍ ، وَمِن بَنِي سَهْمٍ: نُبِيْهٌ وَمُنَبّهٌ ابْنَا الحَجَّاجِ ، وَمِن بَنِي جُمَحٍ: أُمَيَّةُ بْنُ خَلَفٍ ، أَوْ مَنْ كَانَ مِنْهُمْ وَغَيْرُهُمْ مِمَّن لَا يُعَدُّ مِنْ قُرَيْشٍ.

- (المُشْرِكُونَ يُدَبّرُونَ لِلتَخَلُصِ مِنَ النَّبِيِّ الأَمِينِ)

فَقَالَ بَعْضُهُمْ لِبَعْضٍ: إِنَّ هَذَا الرَّجُلَ قَدْ كَانَ مِنْ أَمْرِهِ مَا قَدْ رَأَيْتُمْ ، وَإِنَّنَا وَاللهِ مَا نَأمَنُهُ عَلَى الوُثُوبِ عَلَيْنَا بِمَنْ قَدْ اتَّبَعَهُ مِنْ غَيْرِنَا ، فَأَجْمِعُوا فِيهِ رَأْيَاً ؛ قَالَ : فَتَشَاوَرُوا ثُمَّ قَالَ قَائِلٌ مِنْهُمْ : احْبِسُوهُ فِي الحَدِيدِ وَأَغْلِقُوا عَلَيْهِ بَاباً ثُمَّ تَرَبَّصُوا بِهِ

مَا أَصَابَ أَشْبَاهَهُ مِنَ الشُعَرَاءِ الَّذِينَ كَانُوا قَبْلَهُ زُهَيْرَاً وَالنَّابِغَةُ وَمَن مَضَى مِنْهُمْ مِنَ هَذَا المَوْتِ حَتَّى يُصِيبَهُ مَا أَصَابَهُمْ. فَقَالَ الشَّيْخُ النَّجْدِيُّ : لَا وَاللهِ مَا هَذَا لَكُمْ بِرَأْيٍ، وَاللهِ لَوْ حَبَسْتُمُوهُ كَمَا تَقُولُونَ لَيَخْرُجَنَّ أَمْرُهُ مِنْ وَرَاءِ البَابِ هَذَا الَّذِي أَغْلَقْتُمْ دُوْنَهُ إِلَى أَصْحَابِهِ ، فَلَأَوْشَكُوا أَن يَثِبُوا عَلَيْكُمْ فَيَنْتَزِعُوهُ مِنْ أَيْدِيْكُمْ ، ثُمَّ يُكَاثِرُوكُمْ بِهِ حَتَّى يَغْلِبُوكُمْ عَلَى أَمْرِكُمْ ، مَا هَذَا لَكُمْ بِرَأيٍ ، فَانْظُرُوا إِلَى غَيْرِهِ. فَتَشَاوَرُوا ثُمَّ قَالَ قَائِلٌ مِنْهُمْ : نُخْرِجُهُ مِنْ بَيْنِ أَظْهُرِنَا فَنَنْفِيَهُ مِنْ بِلَادِنَا ، فَإِذَا خَرَجَ عَنَّا فَوَاللهِ مَا نُبَالِي أَيْنَ ذَهَبَ وَلَا حَيْثُ وَقَعَ إِذَا غَابَ عَنَّا وَفَرَغْنَا مِنْهُ ، فَأَصْلَحْنَا أَمْرَنَا وَأُلْفَتَنَا كَمَا كَانَتْ.

قَالَ الشَّيْخُ النَّجْدِيُّ: وَاللهِ مَا هَذَا لَكُمْ بِرَأيٍ ، أَلَمْ تَرَوا حُسْنَ حَدِيثِهِ ، وَحَلَاوَةَ مَنْطِقِهِ ، وَغَلَبَتْهُ عَلَى قُلُوبِ الرِّجَالِ بِمَا يَأْتِي بِهِ ، وَاللهِ لَوْ فَعَلْتُمْ ذَلِكَ مَا أَمِنْتُمْ أَن يَحَلَّ عَلَى حَيٍّ مِنْ العَرَبِ فَيَغْلِبَ بِذَلِكَ عَلَيْهِمْ مِنْ قَوْلِهِ وَحَدِيثِهِ حَتَّى يُبَايِعُوهُ ، ثُمَّ يَسِيْرَ بِهِمْ إِلَيْكُمْ حَتَّى يَطَأَكُمْ بِهِمْ ، فَيَأْخُذَ أَمْرَكُمْ مِنْ أَيْدِيكُمْ ، ثُمَّ يَفْعَلُ بِكُمْ مَا أَرَادَ ، أَدِيرُوا فِيهِ رَأْياً غَيْرَ هَذَا.

- (أَبُوجَهْلٍ يَقْتَرِحُ قَتْلَ النَّبِيّ الكَرِيمِ) :

قَالَ: فَقَالَ أَبُوجَهْلِ بْنُ هِشَامٍ : وَاللهِ إِنَّ لِي فِيهِ لَرَأْياً مَا أَرَاكُمْ وَقَعْتُمْ عَلَيْهِ بَعْدُ ، قَالُوا: وَمَا هُوَ يَا أَبَا الحَكَمِ ؟ قَالَ : أَرَى أَنْ تَأْخُذُوا مِنْ كُلِّ قَبِيلَةٍ فَتَىً شَابَّاً جَلْدَاً نَسِيباً وَسِيطَاً ، ثُمَّ نُعْطِي

كُلَّ فَتَىً مِنْهُمْ سَيْفَاً صَارِمَاً ، ثُمَّ يَعْمَدُوا إِلَيْهِ فَيَضْرِبُوهُ بِهَا ضَرْبَةَ رَجُلٍ وَاحِدٍ فَيَقْتُلُوهُ فَنَسْتَرِيحَ مِنْهُ ، فَإِنَّهُمْ إِذَا فَعَلُوا ذَلِكَ تَفَرَّقَ دَمُهُ فِي القَبَائِلِ جَمِيعَاً فَلَمْ يَقْدِرْ بَنُوعَبْدِ مَنَافٍ عَلَى حَرْبِ قَوْمِهِمْ جَمِيعَاً ، فَرَضُوا مِنَّا بِالعَقْلِ فَعَقَلْنَاهُ لَهُمْ ، قَالَ : يَقُولُ الشَّيْخُ النَّجْدِيُّ: القَوْلُ مَا قَالَ هَذَا الرَّجُلُ ، هَذَا الرَّأْيُ وَلَا أَرَى غَيْرَهُ.

- (الإِذْنُ بِالهِجْرَةِ لِلصَحَابَةِ)

لَمَّا اشْتَدَّ البَلَاءُ عَلَى المُسْلِمِينَ فِي مَكَّةَ بَعدَ بَيْعَةِ العَقَبَةِ الثَانِيَةِ ، أَذِنَ النَّبِيُّ مُحَمَّدٌ لِأَصْحَابِهِ بِالهِجْرَةِ إِلَى المَدِينَةِ المُنَوَرَةِ ، وَأَمَرَهُمْ بِاللَحَاقِ بِإِخْوَانِهِمْ مِنَ الأَنْصَارِ ، فَعَنْ عَائِشَةَ أَنَّهَا قَالَتْ: ُ قَالَ رَسُولُ اللهِ ﷺ وَهُوَ يَوْمئِذٍ بِمَكَّةَ : « قَدْ أُرِيْتُ دَارَ هِجْرَتِكُمْ ، أُرِيتُ سَبَخَةً ذَاتَ نَخْلٍ بَيْنَ لَابَتَيْنِ» وَهُمَا الحَرَّتَانِ ، فَهَاجَرَ مَنْ هَاجَرَ قِبَلَ المَدِينَةِ حِيْنَ ذَكَرَ ذَلِكَ رَسُولُ اللهِ ﷺ ، وَرَجَعَ إِلَى المَدِينَةِ بَعَضُ مَنْ كَانَ هَاجَرَ إِلَى أَرْضِ الحَبَشَةِ ، وَتَجَهَّزَ أَبُوبَكْرٍ مُهَاجِراً ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ : « عَلَى رِسْلِكَ ، فَإِنِّي أَرْجُو أَن يُؤْذَنَ لِي » ، قَالَ أَبُوبَكْرٍ : « هَلْ تَرْجُو ذَلِكَ بِأَبِي أَنْتَ ؟ » قَالَ : « نعَمْ » فَحَبَسَ أَبُوبَكْرٍ نَفْسَهُ عَلَى رَسُولِ اللهِ ﷺ لِيَصْحَبَهُ ، وَعَلَفَ رَاحِلَتَيْنِ كَانَتَا عِنْدَهُ وَرَقَ السَّمُرِ أَرْبَعَةَ أَشْهُرٍ.

وَذَكَرَ ابْنُ إِسْحَاقٍ : « أَنَّ رَسُولَ اللهِ ﷺ قَالَ « إِنَّ اللهَ قَدْ جَعَلَ لَكُمْ إِخْوَانَاً وَدَارَاً تَأْمَنُونَ بِهَا » فَخَرَجُوا إِلَيهَا أَرْسَالاً.

- (الصُّحْبَةَ يَا رَسُولَ اللهِ) :

وَعَنِ السَّيِدَةِ عَائِشَةَ رَضِيَ اللهُ عَنْهَا : اسْتَأذَنَ أَبُوبَكْرٍ رَضِي اللهُ عَنْهُ النَّبِيَّ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ فِي الخُرُوجِ مِن مَكَّةَ حِينَ اشْتَدَّ عَلَيهِ الأَمْرُ فَقَالَ لَهُ النَّبِيُّ صَلَّى اللهُ عَليهِ وَسَلَّمَ : (اصْبِرْ) فَقَالَ : يَا رَسُولَ اللهِ تَطْمَعُ أَنْ يُؤذَنَ لَكَ ؟ فَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ : (إِنِّي لَأَرْجُو) فَانْتَظَرَهُ أَبُوبَكْرٍ فَأَتَاهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ ذَاتَ يَوْمٍ ظُهْرَاً فَنَادَاهُ فَقَالَ لَهُ : (أَخْرِجْ مَنْ عِنْدَكَ) فَقَالَ أَبُوبَكْرٍ: إِنَّمَا هُمَا ابْنَتَايَ يَا رَسُولَ اللهِ ، فَقَالَ : (أَشَعَرْتَ أَنَّهُ قَدْ أُذِنَ لِي فِي الخُرُوجِ) ؟ فَقَالَ : يَا رَسُولَ اللهِ الصُّحْبَةُ ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ : (الصُّحْبَةُ) قَالَ : يَا رَسُولَ اللهِ عِنْدِي نَاقَتَانِ قَدْ كُنْتُ أَعْدَدْتُهُمَا لِلْخُرُوجِ ، قَالَتْ : فَأَعْطَى النَّبِيَّ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ إِحْدَاهُمَا وَهِيَ الجَدْعَاءُ ، فَرَكِبَا حَتَّى أَتَيَا الغَارَ وَهُوَ بِثَوْرٍ فَتَوَارَيَا فِيهِ ، وَكَانَ عَامِرُ بْنُ فُهَيْرَةَ غُلَامَاً لِعَبْدِاللهِ بِنِ الطُّفَيلِ بنِ سَخْبَرَةَ أَخُو عَائِشَةَ لِأُمِّهَا وَكَانَ لِأَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُ مِنْحَةٌ ، فَكَانَ يَرُوحُ بِهَا وَيَغْدُو عَلَيْهِمْ وَيُصْبِحُ فَيَدَّلِجُ إِلَيْهِمَا ثُمَّ يَسْرَحُ فَلَا يَفْطَنُ بِهِ أَحَدٌ مِنَ الرِّعَاءِ ، فَلَمَّا خَرَجَا خَرَجَ مَعَهُمَا يُعَقِبَانِهِ حَتَّى قَدِمُوا المَدِينَةَ. صَحِيحُ بنُ حِبَّان.

- وَهُنَا دُرُوسٌ مُسْتَفَادَةٌ : ــ

أَوْلاً : يَا رَسُولَ اللهِ الصُّحْبَةُ :

عُلُوُ هِمَّةِ سَيدِنَا أَبِي بَكْرٍ فِي طَلَبِ التَّشَرُّفِ فِي صُحْبَةِ الحَبِيبِ ، وَلَمْ يَكُنْ هَذَا لِلْإِعْجَابِ عَلَى النَّاسِ ، إِنَّمَا لِلْفَنَاءِ فِي مَحَبَّتِهِ لِرَسُولِ اللهِ ، لَا يُطِيقُ فِرَاقَهُ وَيَفْدِيْهِ بِنَفْسِهِ وَمَالِهِ رَغْمَ مَا سَيُكَلفُهُ ذَلِكَ مِنْ فِرَاقِ الجَارِ وَالدَّارِ وَالمَالِ وَالوَلَدِ ، إِلَا أَنَّهُ عَلَى مَوْعِدِ المَرُوءَةِ وَشَرَفِ الصُّحَبَةِ.

ثَانِيَاً : اسْتَأْذَنَ فِي الهِجْرَةِ فَقَالَ لَهُ النَّبِيُّ : اصْبِرْ ، إِشَارَةٌ عَلَى أَنَّهُ فَانٍ عَنْ هَوَاهُ ، بَاقٍ فِي رَسُولِ اللهِ ، وَهَذَا مَعْنَىً رَائِقٌ فِي الأَدَبِ ، سِرْ عَلَى خُطَاهُ وَلَا تَتَخَطَّاهُ..

ثَالِثَاً : حِرْصُ النَّبِيِّ عَلَى سِرِّيَةِ المُهِمَةِ.

اسْتَعِينُوا عَلَى قَضَاءِ حَوَائِجِكُمْ بِالكِتْمَانِ ، وَهَذَا مِنْ كَمَالِ عَقْلِهِ وَحُسَنِ تَخْطِيطِهِ لِلْأُمُورِ.

رَابِعَاً : اتِخَاذُ عَامِرِ بْنِ فُهَيْرَةَ لِلْتَوْرِيَةِ بِغَنَمِهِ لِمَحْوِ أَثَرِ السَيْرِ

مِنْ كَمَالِ أَخْذِهِ بِالأَسْبَابِ ، مَعَ أَنَّ اللهَ أَخْبَرَهُ بِأَنَّهُ " وَيَمْكُرُونَ وَيَمْكُرُ اللهُ "، فَلَنْ يَصِلُوا إِلَيهِ ، وَلَكِنْ لِيَكُونَ نَمُوذَجَاً شَرِيفَاً فِي احْتِرَامِ الأَسْبَابِ عُبُودِيَةً لله.

خَامِسَاً : فَقَدْ صَحَّ فِي البُخَارِيّ قَوْلُ الصِدّيقِ : يَا رَسُولَ اللَّهِ ، إنَّ عِنْدِي نَاقَتَيْنِ أَعْدَدْتُهُمَا لِلْخُرُوجِ فَخُذْ إحْدَاهُمَا ، فَقَالَ رَسُولُ اللهِ : قَدْ أَخَذْتُهَا بِالثَّمَنِ.

وَذَلِكَ يُعَلِمُنَا أَنْ لَا نَأْكُلَ أَمْوَالَ النَّاسِ ، فَنَسْتَحِلَهَا بِاسْمِ الدِّينِ

وَمَا دُمْتَ تَتَخِذُ الطَرِيقَ وَسِيلَةً

لِتَجْمَعَ مَالَ النَّاسِ أَبْشِرْ بِالصَدِّ

وَأَرَادَ الحَبِيبُ أَنْ يُشَرِّفَ الهِجْرَةَ وَيَتَشَرَّفَ بِهَا مُهَاجِراً بِنَفْسِهِ وَمَالِهِ.

أَوْلُ الصَّحَابَةِ هِجْرَةً إِلَى المَدِينَةِ

- (هجرةُ آلِ أبي سلمةَ).

مَنْ تَرَكَ مِنْ أَجْلِهِ وَجَدَ.

كَمَا يَقُولُ سَيِّدُنَا بِن عَطَاءِ اللهِ رَضِيَ اللهُ عَنْهُ : مَاذَا وَجَدَ مَنْ فَقَدَكَ ، وَمَاذَا فَقَدَ مَنْ وَجَدَكَ.

ضَحَّى بِدَارِهِ وَتَرَكَ زَوْجَتَهُ وَوَلَدَهُ للهِ مُهَاجِراً.

كَانَ أَوْلَ مَنْ هَاجَرَ إِلَى المَدِينَةِ أَبُوسَلَمَةَ بْنُ عَبْدِ الأَسَدِ ، وَكَانَتْ هِجْرَتُهُ إِلَيْهَا قَبْلَ بَيْعَةِ العَقَبَةِ الثَانِيَةِ بِسَنَةٍ ، لأَنَّ قُرَيْشَاً آذَتْهُ بَعْدَ مَرْجِعِهِ مِنَ الحَبَشَةِ ، فَعَزَمَ عَلَى الرُّجُوعِ إِلَيهَا ، ثُمَّ بَلَغَهُ إِسْلَامُ بَعْضِ أَهْلِ يَثْرِبَ فَعَزَمَ عَلَى الهِجْرَةِ إِلَيهَا ، فَلَمَّا أَجْمَعَ أَبُوسَلَمَةَ الخُرُوجَ إِلَى المَدِينَةِ ، قَامَ رِجَالٌ مِن بَنِي المُغِيرَةِ (قَوْمُ أُمِ سَلَمَةَ) بِمَنْعِ زَوْجَتِهِ أُمِ سَلَمَةَ مِنَ الهِجْرَةِ مَعَهُ ، وَمَنَعَ بَنُو عَبْدِ الأَسَدِ (قَوْمُ أَبِي سَلَمَةَ) ابْنَهُ مِنَ الهِجْرَةِ مَعَهُ.

وَمَن تَرَكَ شَيْئَاً للهِ عَوَّضَهُ اللهُ بِخَيْرٍ مِنْهُ أَوْ أَعْطَاهُ إِيَاهُ فِي الحَلَالِ.

كَيْفَ كَانَ تَوْحِيدُهُمْ للهِ عَزَّ وَجَلَّ وَطَاعَتَهُمْ لِرَسُولِ اللهِ صَلَى اللهُ عَلَيهِ وَسَلَّمَ عِنْدَمَا هَانَتْ فِي أَعْيُنِهِمْ الدُّنْيَا مَآلاً وَحَالاً

وَوَطَنَاً وَوَلَداً وَزَوْجَةً ، لِيَنَالُوا مَا عِندَ اللهِ وَيَتَشَرَّفُوا بِجِوَارِ رَسُولِ اللهِ صَلَى اللهُ عَلَيهِ وَسَلَّمَ ؟.

(وَكَأَين مِن نَبِيٍ قَاتَلَ مَعَهُ رِبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللهِ وَمَا ضَعفُوا وَمَا اسْتَكَانُوا).

وَجَمَعَ النَّبِيُ لِأَبِي سَلَمَةَ بَيْنَ كَرَامَةِ اللِّقَاءِ وَالبَرْزَخِ وَالبَقَاءِ فِي المَقَامِ الأَمِينِ وَالسَّتْرِ فِي وَلَدِهِ وَأَهْلِهِ.

فَقَد رَوَى مُسْلِمٌ عَنْ أُمِّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا أَنَّ رَسُولَ اللهِ صَلَى اللهُ عَلَيهِ وَسَلَّمَ أَغْمَضَ عَيْنَهُ لِأَبِي سَلَمَةَ عِنْدَ مَوْتِهِ وَدَعَا لَهُ فَقَالَ : اللَّهُمَّ اغْفِرْ لِأَبِي سَلَمَةَ وَارْفَعْ دَرَجَتَهُ فِي المَهْدِيينَ وَاخْلُفْهُ فِي عَقِبِهِ فِي الغَابِرِينَ ، وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ العَالَمِينَ وَافْسَحْ لَهُ فِي قَبْرِهِ وَنَوِّرْ لَهُ فِيهِ.

- (هِجْرَةُ سَيِدِنَا صُهَيْبٍ الرُّومِيّ)

بَاعَ الدُّنْيَا لِيَشْتَرِيَ الرِّضْوَانَ. "رَبِحَ البَيْعُ أَبَا يَحْيَى".

وَعَنْ سَعِيدِ بْنِ الْمُسَيّبِ رَحِمَهُ اللهُ قَالَ: « لَمَّا أَقْبَلَ صُهَيْبٌ مُهَاجِرًا نَحْوَ النَّبِيّ صلى الله عليه وسلم ، فَاتَّبَعَهُ نَفَرٌ مِنْ قُرَيْشٍ نَزَلَ عَنْ رَاحِلَتِهِ وَانْتَثَلَ مَا فِي كِنَانَتِهِ ، ثُمَّ قَالَ: يَا مَعْشَرَ قُرَيْشٍ لَقَدْ عَلِمْتُمْ أَنِّي مِنْ أَرْمَاكُمْ رَجُلاً ، وَايْمُ اللهِ لاَ تَصِلُونَ إِلَيَّ حَتَّى أَرْمِيَ بِكُلّ سَهْمٍ مَعِي فِي كِنَانَتِي ، ثُمَّ أَضْرِبُ بِسَيْفِي

مَا بَقِيَ فِي يَدِي مِنْهُ شَيْءٌ ، افْعَلُوا مَا شِئْتُمْ ، دَلَلْتُكُمْ عَلَى مَالِي وَثِيَابِي بِمَكَّةَ وَخَلَّيْتُمْ سَبِيلِي ؟ قَالُوا: نَعَمْ.فَلَمَّا قَدِمَ عَلَى رَسُولِ اللهِ صلى الله عليه وسلم الْمَدِينَةَ قَالَ :"رَبِحَ الْبَيْعُ أَبَا يَحْيَى ، رَبِحَ الْبَيْعُ أَبَا يَحْيَى". قَالَ : وَنَزَلَتْ: { وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللهِ }.حلية الأولياء لأبي نعيم وتاريخ المدينة لابن شبة وتاريخ دمشق لابن عساكر.

(هِجْرَةُ أُمِّ سَلَمَةَ وَمَرُوءَةُ عُثْمَانَ بْنِ طَلْحَةَ) :

امْرَأَةٌ صَبَرَتْ وَتَحَمَّلَتْ مَا لَا تَحْتَمِلهُ الجِبَالُ وَتَرَكَتْ للهِ وَصَبَرَتْ لِمُرَادِ اللهِ ، فَكَانَ عِوَضُهَا أَنْ زَوَّجَهَا اللهُ بِرَسُولِ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ.

قَالَتْ أُمُّ المُؤْمِنِينَ أُمُّ سَلَمَةَ رَضِيَ اللهُ عَنْهَا : لَمَّا أَجْمَعَ أَبُوسَلَمَةَ الخُرُوجَ إِلَى المَدِينَةِ رَحَلَ عَلَى بَعِيرِهِ ، ثُمَّ حَمَلَنِي عَلَيهِ ، وَحَمَلَ مَعِيَ ابْنِي سَلَمَةَ بْنِ أَبِي سَلَمَةَ فِي حِجْرِيْ ، ثُمَّ خَرَجَ بِي يَقُودُ بَعِيرَه ، فَلَمَّا رَأَتْهُ رِجَالُ بَنِي المُغِيرَةِ بْنِ عَبْدِاللهِ بْنِ عَمْرٍو ابْنِ مَخْزُومٍ قَامُوا إِلَيهِ، فَقَالُوا : هَذِهِ نَفْسُكَ غَلَبْتَنَا عَلَيْهَا ، أَرَأَيْتَ صَاحِبَتَنَا هَذِهِ عَلَامَ نَتْرُكُكَ تَسِيرُ بِهَا فِي البِلَادِ ؟ قَالَتْ: فَنَزَعُوا خِطَامَ البَعِيرِ مِنْ يَدِهِ فَأَخَذُوْنِي مِنْهُ ، قَالَتْ : وَغَضِبَ عِنْدَ ذَلِكَ بَنُو عَبْدِالأَسَدِ رَهْطُ أَبِي سَلَمَةَ. قَالُوا : لَا وَاللهِ لَا نَتْرُكُ ابْنَنَا عِنْدَهَا إِذْ نَزَعْتُمُوهَا مِن صَاحِبِنَا ، قَالَتْ: فَتَجَاذَبُوا ابْنِي سَلَمَةَ بَيْنَهُمْ حَتَّى خَلَعُوا يَدَهُ ، وَانْطَلَقَ بِهِ بَنُو

عَبْدِالأَسَدِ وَحَبَسَنِي بَنُو المُغِيرَةِ عِنْدَهُمْ ، وَانْطَلَقَ زَوْجِي أَبُوسَلَمَةَ إِلَى المَدِينَةِ ، قَالَتْ : فَفَرَّقَ بَيْنِي وَبَيْنَ زَوْجِي وَبَيْنَ ابْنِي ، قَالَتْ: فَكُنْتُ أَخْرُجُ كُلَّ غَدَاةٍ فَأَجْلِسُ بَالأَبْطُحِ ، فَمَا أَزَالُ أَبْكِي حَتَّى أُمْسَى سَنَةً أَوْ قَرِيباً مِنْهَا ، حَتَّى مَرَّ بِي رَجُلٌ مِنْ بَنِي عَمِّي ــ أَحَدُ بَنِي المُغِيرَةِ ــ فَرَأَى مَا بِي فَرَحِمَنِي ، فَقَالَ لِبَنِي المُغِيرَةِ : أَلَا تُخْرِجُونَ هَذِهِ المَسْكِينَةَ فَرَّقْتُمْ بَيْنَهَا وَبَيْنَ زَوْجِهَا وَبَيْنَ وَلَدِهَا ؟ قَالَتْ: فَقَالُوا لِي: الْحَقِي بِزَوْجِكِ إِنْ شِئْتِ ، قَالَتْ : وَرَدَّ بَنُو عَبْدِالأَسَدِ إِلَيَّ عِنْدَ ذَلِكَ ابْنِي.

قَالَتْ: فَارْتَحَلْتُ بَعِيرِيْ ، ثُمَّ أَخَذْتُ ابْنِي فَوَضَعْتُهُ فِي حِجْرِي ، ثُمَّ خَرَجْتُ أُرِيدُ زَوْجِي بِالمَدِينَةِ ، وَمَا مَعِي أَحَدٌ مِنْ خَلْقِ اللهِ. قَالَتْ: فَقُلْتُ : أَتَبَلَّغُ بِمَنْ لَقِيتُ حَتَّى أُقْدِمَ عَلَى زَوْجِي. حَتَّى إِذَا كُنْتُ بِالتَّنْعِيمِ لَقِيتُ عُثْمَانَ بِنَ طَلْحَةَ بْنِ أَبِي طَلْحَةَ أَخَا بَنِي عَبْدِ الدَّارِ، فَقَالَ لِي : إِلَى أَيْنَ يَا بِنْتَ أَبِي أُمَيَّةَ ؟ قَالَتْ : فَقُلْتُ: أُرِيدُ زَوْجِي بِالمَدِينَةِ. قَالَ: أَوَ مَعَكِ أَحَدٌ ؟ قَالَتْ: فَقُلْتُ: لَا وَاللهِ إِلَّا اللهُ وَبُنَيَّ هَذَا. قَالَ : وَاللهِ مَا لَكِ مِنْ مَتْرَكٍ فَأَخَذَ بِخِطَامِ البَعِيرِ. فَانْطَلَقَ مَعِي يَهْوِيٌّ بِي ، فَوَاللهِ مَا صَحِبْتُ رَجُلاً مِنَ العَرَبِ قَطُّ ، أَرَى أَنَّهُ كَانَ أَكْرَمَ مِنْهُ ، كَانَ إِذَا بَلَغَ المَنْزِلَ أَنَاخَ بِي ، ثُمَ اسْتَأْخَرَ عَنِّي ، حَتَّى إِذَا نَزَلْتُ عَنْهُ اسِتَأْخَرَ بِبَعِيرِي فَحَطَّ عَنْهُ ، ثُمَّ قَيَّدَهُ فِي الشَّجَرَةِ ، ثُمَّ تَنَحَّى إِلَى الشَّجَرَةِ فَاضطَجَعَ تَحْتَهَا ، فَإِذَا دَنَا الرَّوَاحُ قَامَ إِلَى بَعِيرِي فَقَدَّمَهُ فَرَحَلَهُ

، ثُمَّ اسْتَأْخَرَ عَنِّي فَقَالَ : ارْكَبِي ، فَإِذَا رَكِبْتُ فَاسْتَوَيْتُ عَلَى بَعِيرِي أَتَى فَأَخَذَ بِخِطَامِهِ ، فَقَادَ بِي حَتَّى يَنْزِلَ بِي ، فَلَمْ يَزَلْ يَصْنَعُ ذَلِكَ بِي حَتَّى أَقْدَمَنِي المَدِينَةَ ، فَلَمَّا نَظَرَ إِلَى قَرْيَةِ بَنِي عَمْرِو بنِ عَوْفٍ بِقُبَاءَ ، قَالَ: زَوْجُكِ فِي هَذِهِ القَرْيَةِ - وَكَانَ أَبُو سَلَمَةَ بِهَا نَازِلاً - فَادْخُلِيْهَا عَلَى بَرَكَةِ اللهِ ، ثُمَّ انْصَرَفَ رَاجِعاً إِلَى مَكَّةَ. قَالَ : فَكَانَتْ تَقُولُ: وَاللهِ مَا أَعْلَمُ أَهْلَ بَيْتٍ فِي الإِسْلَامِ أَصَابَهُمْ مَا أَصَابَ آلَ أَبِي سَلَمَةَ. وَمَا رَأَيْتُ صَاحِباً قَطُّ أَكْرَمَ مِنْ عُثْمَانَ بْنِ طَلْحَةَ).

- (أَوْلُ سَفِيرٍ فِي الإِسْلَامِ)

وَقَدْ كَانَ المُصْطَفَى يُحْسِنُ اخْتِيَارَ السُفْرَاءِ ، فَهَذَا سَيِّدُنَا مُصْعَبُ بْنُ عُمَيرٍ: ـ

أَوْلاً : تَرَبَّي مُدَلَلاً وَخَرَجَ مِنْ أُسْرَةٍ كَبِيرَةٍ وَأَصْلٍ مَكِّيٍ كَبِيرٍ.

ثانياً: كَانَ زَاهِداً عَالِماً مُتَوَاضِعاً يُقَدِّمُ لِلإِسْلَامِ مُقَدِّمَةً تَلِيقُ بِرَسُولِ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ.

قَالَ ابْنُ إِسْحَاقٍ : بَعَثَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ مُصْعَبَ بْنَ عُمَيرٍ رَضِيَ اللهُ عَنْهُ مَعَ النَّفَرِ الاثْنَي عَشَرَ الَّذِينَ بَايَعُوهُ فِي العَقَبَةِ الأُوْلَى يُفَقِّهُ أَهْلَهَا وَيُقْرِئُهُمُ القُرْآنَ ، فَكَانَ مَنْزِلُهُ عَلَى أَسْعَدَ بْنِ زُرَارَةَ ، وَكَانَ إِنَّمَا يُسَمَّى بِالمَدِينَةِ المُقْرِئَ ، يُقَالُ : إِنَّهُ أَوَّلَ مَنْ جَمَعَ الجُمْعَةَ بِالمَدِينَةِ ، وَأَسْلَمَ عَلَى يَدِهِ

أُسَيْدُ بْنُ حُضَيْرٍ ، وَسَعْدُ بْنُ مُعَاذٍ ، وَهُمَا سَيِّدَا قَوْمِهِمَا ، وَكَفَى بِذَلِكَ فَخْراً وَأَثَراً فِي الإِسْلَامِ.

(هَاجَرَ الهِجْرَتَينِ مَعْنَاهَا وَمَبْنَاهَا) :

يَقُولُ خَبّابُ بنُ الأَرَتِ : هَاجَرْنَا مَعَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نَبْتَغِي وَجْهَ اللهِ ، فَوَجَبَ أَجْرُنَا عَلَى اللهِ ، فَمِنَّا مَنْ مَضَى ، أَوْ ذَهَبَ وَلَمْ يَأْكُلْ مِنْ أَجْرِهِ فِي دُنْيَاهُ شَيْئاً ، مِنْهُمْ مُصْعَبُ بْنُ عُمَيْرٍ، قُتِلَ يَوْمَ أُحُدٍ ، فَلَمْ يَتْرُكْ إِلَا نَمِرَةً ، كُنَّا إِذَا غَطَيْنَا بِهَا رَأْسَهُ خَرَجَتْ رِجْلَاهُ ، وَإِذَا غُطِّيَ بِهَا رِجْلَاهُ خَرَجَ رَأْسُهُ ، فَقَالَ لَنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : غَطُّوا بِهَا رَأْسَهُ ، وَاجْعَلُوا عَلَى رِجْلَيْهِ الإِذْخِرَ.(صَحِيحَ البُخَارِيُ).

وَرَوَى البُخَارِيُ فِي صَحِيحِهِ مِنْ حَدِيثِ البَرَاءِ رَضِيَ اللهُ عَنْهُ قَالَ : أَوَّلُ مَنْ قَدِمَ عَلَيْنَا مُصْعَبُ بْنُ عُمَيْرٍ، وَابْنُ أُمِّ مَكْتُومٍ ، وَكَانَا يُقْرِئَانِ النَّاسَ ، فَقَدِمَ بِلَالٌ ، وَسَعْدٌ ، وَعَمَّارُ بْنُ يَاسِرٍ ، ثُمَّ قَدِمَ عُمَرُ بْنُ الخَطَّابِ فِي عِشْرِينَ مِنَ أَصْحَابِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، ثُمَّ قَدِمَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَمَا رَأَيْتُ أَهْلَ المَدِينَةِ فَرِحُوا بِشَيءٍ فَرَحَهُمْ بِرَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، حَتَّى جَعَلَ الإِمَاءُ يَقُلْنَ: قَدِمَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، فَمَا قَدِمَ حَتَّى قُرَأْتُ (سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى) فِي سُوَرٍ مِنَ المُفَصَّلِ.

(دَوْرُ سَفِيرِ الرَّسُولِ فِي تَأْهِيلِ أَهْلِ المَدِينَةِ لِلْمَحَبَةِ)

- **إِسْلَامُ سَيِّدُنَا أُسَيْدِ بِنِ حُضَيْرٍ : ـ**

سَيِّدُنَا مُصْعَبُ اسْتَعْمَلَ مَعَهُ أَرْقَى أَسَالِيبِ الدَّعْوَةِ ، دَعَا اللهَ لَهُ وَدَعَاهُ إِلَى اللهِ وَأَخْلَصَ القَوْلَ فَأَسْلَمَ.

وَكَانَ سَعْدٌ بْنُ مُعَاذٍ وَأُسَيْدٌ بْنُ حُضَيْرٍ سَيِّدَي قَوْمِهِمَا مِنْ بَنِي عَبْدِ الأَشْهَلِ ، وَهُمَا مُشْرِكَانِ ، فَأَخَذَ أُسَيْدٌ بْنُ حُضَيْرٍ حَرْبَتَهُ ثُمَّ أَقْبَلَ إِلَى مُصْعَبٍ وَأَسْعَدَ وَهُمَا جَالِسَانِ فِي الحَائِطِ ، فَلَمَّا رَآهُ أَسْعَدُ بْنُ زُرَارَةَ قَالَ لِمُصْعَبٍ : هَذَا سَيِّدُ قَوْمِهِ ، قَدْ جَاءَكَ فَاصْدُقِ اللهَ فِيْهِ ، قَالَ مُصْعَبُ : إِنْ يَجْلِسْ أُكَلِمْهُ ، قَالَ : فَوَقَفَ عَلَيْهِمَا مُتَشَتِمَاً ، فَقَالَ : مَا جَاءَ بِكُمَا إِلَيْنَا تُسَفِّهَانِ ضُعَفَاءَنَا ؟! اعْتَزِلَانَا إِنْ كَانَتْ لَكُمَا فِي أَنفُسِكُمَا حَاجَةٌ. فَقَالَ لَهُ مُصْعَبُ : أَوَ تَجلِسُ فَتَسْمَعُ ؟ فَإِنْ رَضِيتَ أَمْرَاً قَبِلْتَهُ ، وَإِنْ كَرِهْتَهُ كُفَّ عَنْكَ مَا تَكْرَهُ. قَالَ: أَنصَفْتَ ، ثُمَ رَكَزَ حَرْبَتَهُ وَجَلَسَ إِلَيْهُمَا ، فَكَلَمَهُ مُصْعَبٌ بِالإِسْلَامِ وَقَرَأَ عَلَيْهِ القُرْآنَ ، فَقَالَا : وَاللهِ لَقَدْ عَرَفْنَا فِي وَجْهِهِ الإِسْلَامَ قَبْلَ أَنْ يَتَكَلَّمَ بِهِ فِي إِشْرَاقِهِ وَتَسَهُّلِهِ ، ثُمَّ قَالَ : مَا أَحْسَنَ هَذَا الكَلَامَ وَأَجْمَلَهُ ! كَيْفَ تَصْنَعُونَ إِذَا أَرَدتُمْ أَنْ تَدْخُلُوا فِي هَذَا الدِّينِ ؟ قَالَا لَهُ : تَغْتَسِلُ فَتَطْهُرُ وَتُطَهِرُ ثَوْبَيْكَ ، ثُمَّ تَشْهَدُ شَهَادَةَ الحَقِّ ثُمَّ تُصَلِي. فَقَامَ فَاغْتَسَلَ

وَطَهَّرَ ثَوْبَيْهِ وَتَشَهَّدَ شَهَادَةَ الحَقّ ، ثُمَّ قَامَ فَرَكَعَ رَكْعَتَيْنِ.(كِتَابُ عُيُونُ الأَثَرِ لِمُحَمَّدِ بنِ سَيِّدِ النَّاسِ ج 1 صـ 69).

جَـاءَ يَـقْـتُـلُـنَـا أَحْـيَـيْـنَـاهُ جَـاءَ يَـذمُّـنَـا مَـدَحْـنَـاهُ

جَـاءَ يُـقْـصِـيـنَـا أَدْنَـيْـنَـاهُ جَـاءَ يُـحَـارِبُـنَـا أَحْـبَـبْـنَـاهُ

فَيَا لَهَا مِنْ دُرُوسٍ لِلْدُعَاةِ لَوْ وَعَيْنَاهَا ، تَتَّسِعُ دَوَائِرُ الأُلْفَةِ وَتَنْمَحِي آثَارُ الفُرْقَةِ. يَحْتَاجُ كُلُّ مَنْ يَتَشَدَّدُونَ لِمَذْهَبٍ أَوْ لِجَمَاعَةٍ أَنْ يَقْرَأُوا ذَلِكَ بِإِمْعَانٍ عِنْدَ الحَدِيثِ مَعَ مَنْ يُخَالِفُهُمُ الرَأَيَ ، اخْتِلَافُنَا رَحْمَةٌ وَلَيْسَ بَيْنَنَا خِلَافٌ.

- مَنَاقِبُ أُسَيْدِ بْنِ حُضَيْرٍ : ـ

فِي سُنَنِ التِرْمِذيّ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ : " نِعْمَ الرَّجُلُ أَبُو بَكْرٍ ، نِعْمَ الرَّجُلُ عُمَرُ ، نِعْمَ الرَّجُلُ أَبُوعُبَيْدَةَ بْنُ الجَرَّاحِ ، نِعْمَ الرَّجُلُ أُسَيْدُ بْنُ حُضَيْرٍ ، نِعْمَ الرَّجُلُ ثَابِتُ بْنُ قَيْسٍ بْنِ شَمَّاسٍ ، نِعْمَ الرَّجُلُ مُعَاذُ بْنُ جَبَلٍ ، نِعْمَ الرَّجُلُ مُعَاذُ بْنُ عَمْرِو بْنِ الجَمُوحِ ".

وَعَنْ عَائِشَةَ رَضِي اللهُ عَنْهَا قَالَتْ : ثَلاثَةٌ مِنَ الأَنْصَارِ لَمْ يَكُنْ أَحَدٌ مِنْهُمْ يُلْحَقُ فِي الفَضْلِ ، كُلُّهُمْ مِنْ بَنِي عَبْدِ الأَشْهَلِ : سَعْدُ بْنُ مُعَاذٍ ، وَأُسَيْدُ بْنُ حُضَيْرٍ ، وَعَبَّادُ بْنُ بِشْرٍ رَضِيَ اللهُ عَنْهُمْ جَمِيعاً.

- كَـرَامَـاتُـهُ : ــ

ــ رَوَى البُخَارِيُ (38.5) ، وَأَحْمَدُ (1298.) - وَاللَّفْظُ لَهُ - عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: " أَنَّ أُسَيْدَ بْنَ حُضَيْرٍ، وَعَبَّادَ بْنَ بِشْرٍ كَانَا عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي لَيْلَةٍ ظَلْمَاءَ حِنْدِسٍ، قَالَ: فَلَمَّا خَرَجَا مِنْ عِنْدِهِ أَضَاءَتْ عَصَا أَحَدِهِمَا فَكَانَا يَمْشِيَانِ بِضَوْئِهَا، فَلَمَّا تَفَرَّقَا أَضَاءَتْ عَصَا هَذَا وَعَصَا هَذَا.

ــ وَأُسَيْدٌ بْنُ حُضَيْرٍ نَفْسُهُ هُوَ صَاحِبُ كَرَامَةِ نُزُولِ المَلَائِكَةِ : (لَمَّا كَانَ يَقْرَأُ سُوْرَةَ البَقَرَةِ وَفَرَسٌ لَهُ مَرْبُوطَةٌ فِي زَاوِيَةِ البَيْتِ، وَيَحْيَى وَلَدُهُ مُضطَّجِعٌ بِجَانِبِهَا ، فَجَالَ الفَرَسُ جَوْلَةً حَتَّى خَشِيَ عَلَى وَلَدِهِ يَحْيَى ، فَأَمْسَكَ عَنِ القِرَاءَةِ ، ثُمَّ قَرَأَ فَجَالَتِ الفَرَسُ فَرَفَعَ رَأْسَهُ فَإِذَا بِشَيءٍ كَهَيْئَةِ الظُّلَّةِ فِيهَا مَصَابِيحُ ، تُقْبِلُ مِنَ السَّمَاءِ فَهَالَنِي فَسَكَتُّ ، قَالَ أُسَيْدٌ : فَلَمَّا أَصْبَحْتُ غَدَوْتُ عَلَى رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ فَقَالَ : اقْرَأْ أَبَا يَحْيَى ، وَهَكَذَا ثَلَاثَ مَرَّاتٍ ، ثُمَ قَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ : تِلْكَ المَلَائِكَةُ دَنَوا لِصَوْتِكَ ، وَلَوْ قَرَأْتَ حَتَّى تُصْبِحَ لَأَصْبَحَ النَّاسُ يَنْظُرُونَ إِلَيْهِمْ.

- إِسْلَامُ سَيِّدُنَا سَعْدٍ بْنِ مُعَاذٍ : ــ

الَّذِي اِهْتَزَّ عِنْدَ مَوْتِهِ عَرْشُ اللهِ.

وَبَعَدَ إِسْلَامِ أُسَيْدِ بْنِ حُضَيْرٍ رَضِيَ اللهُ عَنْهُ عَلَى نَحْوِ مَا تَقَدَّمَ ذِكْرُهُ، عَادَ إِلَى سَيِّدِنَا سَعْدُ بْنُ مُعَاذٍ، وَمَا أَنْ رَآهُ حَتَّى قَالَ :أَحْلِفُ بِاللَّهِ لَقَدْ جَاءَكُمْ أُسَيْدُ بْنُ حَضِيرٍ بِغَيْرِ الْوَجْهِ الَّذِي ذَهَبَ بِهِ مِنْ عِنْدِكُمْ ، فَلَمَّا وَقَفَ عَلَى النَّادِي قَالَ لَهُ سَعْدٌ : مَا فَعَلْتَ ؟ قَالَ : كَلَّمْتُ الرَّجُلَيْنِ ، فَوَاللَّهِ مَا رَأَيْتُ بِهِمَا بَأْساً ، وَقَدْ نَهَيْتُهُمَا فَقَالَا نَفْعَلُ مَا أَحْبَبْتَ ، وَقَدْ حُدِّثْتُ أَنَّ بَنِي حَارِثَةَ خَرَجُوا إِلَى أَسْعَدَ بْنِ زُرَارَةَ لِيَقْتُلُوهُ ، وَذَلِكَ أَنَّهُمْ عَرَفُوا أَنَّهُ ابْنُ خَالَتِكَ لِيُخَفِّرُوكَ ، فَقَامَ سَعْدٌ مُغْضَباً مُبَادِراً تَخَوُّفاً لِلَّذِي ذُكِرَ لَهُ مِنْ بَنِي حَارِثَةَ ، فَأَخَذَ الْحَرْبَةَ مِنْ يَدِهِ وَقَالَ : وَاللَّهِ مَا أَرَاكَ أَغْنَيْتَ عَنَّا شَيْئاً ، ثُمَّ خَرَجَ إِلَيْهِمَا ، فَلَمَّا رَآهُمَا سَعْدٌ مُطْمَئِنَّيْنِ عَرَفَ أَنَّ أُسَيْداً إِنَّمَا أَرَادَ مِنْهُ أَنْ يَسْمَعَ مِنْهُمَا ، فَوَقَفَ عَلَيهما متشتمَاً ، ثمَ قالَ لِأسْعَدَ بْنِ زُرَارَةٍ : وَاللهِ يَا أَبَا أُمَامَةَ لَوْلَا مَا بَيْنِي وَبَيْنَكَ مِنَ القَرَابَةِ مَا رُمْتَ هَذَا مِنَّي ، أتغشَانا في دارِنا بما نَكْرَهُ ، وَقَالَ مُشِيراً لِـمُصْعَبِ بْنِ عُمَيْرٍ : عَلَامَ تَأتيْنا في دُورِنَا لِهَذَا الوَحِيدِ الطَّرِيدِ الطَّرِيحِ الغَرِيبِ ؟ يُسَفِّهُ ضُعَفَاءَنَا بِالبَاطِلِ ، وَيَدْعُوْهُمْ إِلَيْهِ ، وَلَا أَرَاكُمْ بَعْدَهَا بِشَيءٍ مِنْ جِوَارِنَا ؟ فَرَجَعُوا مَرَّةً أُخْرَى ـ مُصْعَبٌ وَصَاحِبُهُ ـ ثُمَّ إِنَّهُمْ عَادُوا ثَانِيَةً لِبِئْرِ مَرقٍ أَوْ قَرِيبٍ مِنْهَا ؛ رَجَاءَ أَنْ يَأتيَ سَعْدٌ مَرَّةً أُخْرَى ، فَأُخْبِرَ بِهِمْ سَعْدٌ بْنُ مُعَاذٍ فَتَوَاعَدَهُمْ تَوَعُداً دُونَ الوَعِيدِ الأَوَّلِ ، فَلَمَّا رَأَى أَسْعَدُ بْنُ زُرَارَةٍ مِنْهُ لِيْناً قَالَ لَهُ : يَا بْنَ خَالَةَ اسْمَعْ مِنْ قَوْلِهِ ، فَإِنْ سَمِعْتَ حَقاً فَأَجِبْ

إِلَيْهِ ، وَقَالَ مُصْعَبٌ لَهُ : أَوَ تَقْعُدُ فَتَسْمَعُ فَإِن رَضِيْتَ أَمْرَاً ـ رَغِبْتَ فِيهِ ـ قَبِلْتَ ، وَإِنْ كَرِهْتَهُ عَزَلْنَا عَنْكَ مَا تَكْرَهُ ، قَالَ سَعْدٌ : أَنْصَفْتَ ، ثُمَ رَكَزَ الحَرْبَةَ وَجَلَسَ ، فَعَرَضَ عَلَيْهِ الإِسْلَامَ وَقَرَأَ عَلَيْهِ القُرْآنَ.

وَذَكَرَ مُوسَى بْنُ عُقْبَةٍ رَحِمَهُ اللهُ فِي مَغَازِيهِ أَنَّ مُصْعَبَ قَرَأَ عَلَى سَعْدِ بْنِ مُعَاذٍ أَوَائِلَ سُورَةِ الزُّخْرُفِ ، قَالَ : فَعَرَفْنَا وَاللهِ فِي وَجْهِهِ الإِسْلَامَ قَبْلَ أَنْ يَتَكَلَّمَ فِيهِ مِنْ إِشْرَاقَتِهِ وَتَهَلُّلِهِ ، ثُمَّ قَالَ لَهُمَا : كَيْفَ تَصْنَعُونَ إِذَا أَسْلَمْتُمْ وَدَخَلْتُمْ فِي هَذَا الدِّينِ؟

قَالَا : تَغْتَسِلُ ، وَتَتَطَهَّرُ ، وَتُطَهِّرُ ثَوْبَيْكَ ، ثُمَّ تَشْهَدُ شَهَادَةَ الحَقِّ ، ثُمَّ تُصَلِي رَكْعَتَيْنِ ، قَالَ : فَقَامَ فَاغْتَسَلَ ، وَطَهَّرَ ثَوْبَيْهِ ، وَشَهِدَ شَهَادَةَ الحَقِّ ، ثُمَّ رَكَعَ رَكْعَتَيْنِ ، ثُمَّ أَخَذَ حَرْبَتَهُ فَأَقْبَلَ عَائِدَاً إِلَى نَادِي قَوْمِهِ وَمَعَهُ أُسَيْدُ بْنُ حُضَيْرٍ ، فَلَمَّا رَآهُ قَوْمُهُ مُقْبِلاً ، قَالُوا: نَحْلِفُ بِاللهِ لَقَدْ رَجَعَ إِلَيْكُمْ سَعْدٌ بِغَيْرِ الوَجْهِ الَّذِي ذَهَبَ بِهِ مِنْ عِنْدِكُمْ.

- مَاذَا كَانَتْ نَتَائِجُ إِسْلَامِهِ ؟

إِسْلَامُ كُلِّ بَنِي عَبْدِ الأَشْهَلِ : ـــ

فَلَمَّا وَقَفَ عَلَيْهِمْ سَعْدُ بْنُ مُعَاذٍ بَعْدَ أَنْ رَجَعَ إِلَى قَوْمِهِ مُسْلِمَاً قَالَ : يَا بَنِي عَبْدِ الأَشْهَلِ ! كَيْفَ تَعْلَمُونَ أَمْرِي فِيكُمْ ؟ قَالُوا : سَيِّدُنَا وَأَفْضَلُنَا رَأْيَاً وَأَعْيَنُنَا نَقِيبَةً وَبَعْدَ مَا عَرَفَ وَاسْتَيْقَنَ

مِنْهُمْ عَنْ صُورَتِهِ وَقَرَّرَهُمْ عَلَى سِيَادَتِهِ عَلَيْهِمْ ؛ قَالَ : فَإِنَّ كَلَامَ رِجَالِكُمْ وَنِسَائِكُمْ عَلَيَّ حَرَامٌ ؛ حَتَّى تُؤْمِنُوا بِاللهِ وَرَسُولِهِ.

فَكَانَتْ أَوَّلُ دَارٍ مِنْ دُورِ الأَنْصَارِ أَسْلَمَتْ بِأَسْرِهِمْ ، وَانْتَقَلَ مُصْعَبُ بْنُ عُمَيْرٍ إِلَى حِمَايَةِ سَعْدٍ بْنُ مُعَاذٍ.

- اهْتَزَّ عَرْشُ الرَّحْمَنِ عِنْدَ مَوْتِهِ : ـ

ثَبَتَ فِي الصَّحِيحَيْنِ فِيمَا رَوَاهُ جَابِرٌ بْنُ عَبْدِ اللهِ رَضِي اللهُ عَنْهُ حَيْثُ قَالَ : سَمِعْتُ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : (اهْتَزَّ عَرْشُ الرَّحْمَنِ لِمَوْتِ سَعْدِ بنِ مُعَاذٍ).

- شَيَّعَتِ المَلَائِكَةُ جَنَازَتَهُ : ـ

يَقُولُ سَيِّدُنَا أَنَسٌ رَضِيَ اللهُ عَنْهُ : لَمَّا حُمِلَتْ جِنَازَةُ سَعْدِ بْنِ مُعَاذٍ قَالَ المُنَافِقُونَ : مَا أَخَفَّ جِنَازَتَهُ ، وَذلِكَ لِحُكْمِهِ فِي بَنِي قُرَيْظَةَ ، فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ فَقَالَ : إِنَّ المَلَائِكَةَ كَانَتْ تَحْمِلُهُ.

(تَـجْـدِيـدُ الـنِّـيَـةِ)

مَرْكَبُ السَّفَرِ مِنَ الكَوْنِ لِلْمُكَوِنِ ، وَمِنْ هَـوَاكَ لِمَوْلَاكَ.

إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى ، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ. " رَوَاهُ البُخَارِيُ ".

تَعَلَّمْتُ مِنْ هَذَا الحَدِيثِ : ـ

إِنَّمَا الأَعْمَالُ بِالنِّيَاتِ ، كَمَا قَالَ سَيِّدِي بْنُ عَطَاءِ اللهِ " الأَعْمَـالُ صُوَرٌ وَلَا رُوحَ لَهَـا ، إِلَا وُجُـودِ سِرِّ الإِخْـلَاصِ فِيهَا ". وَقَالَ سَهْلُ التَسَتُّرِي " كُلُّ عَمَلٍ بِغَيْرِ نِيَّةٍ هَبَاءٌ ، وَكُلُّ نِيَّةٍ بِغَيْرِ إِخْلَاصٍ رِيَاءٌ".

وَعَلَامَةُ سَلَامَةِ النِّيَةِ أَلَّا تَقْصُدَ الحَقَّ بِالمَنِّ ، وَلَا تَتَطَاوَلَ عَلَى الخَلْقِ بِالمِنَنِ ، فَالمُخْلِصِ الحَقِّ لَا يَطْلُبُ إِلَا وَجْهَ اللهِ ، وَلَا يَرَى بِالعَمَلِ فَضْلاً عَلَى اللهِ وَلَا مِزْيَةً عَلَى خَلْقِ اللهِ " لَا يَطْلُبُونَ غَيْرَهُ ، وَلَا يَطْلُبُونَ مِنْ غَيْرِهِ".

فَقَدْ جَاءَ فِي الحِكَمِ : ــ

كَيْفَ تَرْتَجِي ثَوَاباً عَلَى عَمَلٍ هُوَ مُهْدِيهِ إِلَيْكَ ؟ وَكَيْفَ تَشْهَدُ لَكَ إِخْلَاصاً عَلَى إِخْلَاصٍ هُوَ مُتَصَدِقٌ بِهِ عَلَيْكَ ؟ " وَاللهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ".

"قُلْ إِنَّ الفَضْلَ بِيَدِ اللهِ يُؤْتِيهِ مَن يَشَاءُ وَاللهُ وَاسِعٌ عَلِيمٌ".

"يَخْتَصُ بِرَحْمَتِهِ مَن يَشَاءُ وَاللهُ ذُو الفَضْلِ العَظِيمِ".

فَمَرَاتِبُ إِخْلَاصِ النِّيَةِ ثَلَاثٌ : ــ

- **قَوْمٌ خَافُوا العَقُوبَةَ فَعَمِلُوا فَهُمُ العَبِيدُ.**
- **وَقَوْمٌ رَجَوا المَثُوبَةَ فَعَمِلُوا فَهُمُ التُّجَارُ.**
- **وَقَوْمٌ قَصَدُوا رِضَاهُ فَعَمِلُوا فَهُمُ الأَبْرَارُ.**

"وَكُلَاً وَعَدَ اللهُ الحُسْنَى"

- **النِّيَّةُ لِلْعَمَلِ كَالرُوحِ لِلْجَسَدِ**

"العَمَلُ بِغَيْرِ إِخْلَاصٍ وَلَا اقْتِدَاءٍ ، كَالمُسَافِرِ يَمْلَأُ جِرَابَهُ رَمْلاً يُثْقِلُهُ وَلَا يَنْفَعُهُ".

وَقَالَ الجُنَيْدُ : " الإِخْلَاصُ سِرٌ بَيْنَ اللهِ وَبَيْنَ العَبْدِ لَا يَعْلَمُهُ مَلَكٌ فَيَكْتُبَهُ ، وَلَا شَيْطَانٌ فَيُفْسِدَهُ وَلَا هَوىً فَيَمِيلَهُ. ".

وَعَنْ سُفْيَانِ الثَّوْرِي رَحِمَهُ اللهُ : مَا عَالَجْتُ شَيْئَاً أَشَدَّ عَلَيَّ مِن نِيَّتِي ، لَأَنَّهَا تَتَقَلَّبُ عَلَيَّ.

كَانُوا يَتَعَلَّمُونَ النِيَّةَ لِلْعَمَلِ ، كَمَا تَتَعَلَّمُونَ العَمَلَ.

وَقَالَ ابْنُ المُبَارَكِ رَحِمَهُ اللهُ : رُبَّ عَمَلٍ صَغِيرٍ تُعَظِّمُهُ النِّيَّةُ ، وَرُبَّ عَمَلٍ كَبِيرٍ تُصَغِّرُهُ النِّيَّةُ.

وَعَنْ ذِي النُّونِ رَحِمَهُ اللهُ قَالَ :

ثَلَاثَةٌ مِنْ عَلَامَاتِ الإِخْلَاصِ : اسْتِوَاءُ المَدْحِ وَالذَّمِّ مِنَ العَامَّةِ ، وَنِسْيَانُ رُؤْيَةِ الأَعْمَالِ فِي الأَعْمَالِ ، وَاقْتِضَاءُ ثَوَابِ العَمَلِ فِي الآَخِرَةِ.

وَقَالَ أَبُو يَعْقُوبُ السُوسِي رَحِمَهُ اللهُ : مَتَى شَهِدُوا فِي إِخْلَاصِهِمُ الإِخْلَاصَ احْتَاجَ إِخْلَاصُهُمْ إِلَى إِخْلَاصٍ.

- **وَمِنْ ثَمَرَاتِ إِخْلَاصِ النِّيَّةِ : ـ**

أَسْعَدُ النَّاسِ بِشَفَاعَةِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ قَالَ: (لَا إِلَهَ إِلَا اللهُ خَالِصاً مِنْ قَلْبِهِ).

كَمَا أَنَّ النِّيَّةَ سَبَبٌ لِلْخَلَاصِ مِنَ السُّوءِ وَالفَحْشَاءِ ، إِذْ قَالَ اللهُ سُبْحَانَهُ وَتَعَالَى عَنْ يُوسُفَ : ﴿ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴾.

- **لَا هِجْرَةَ بَعْدَ الفَتْحِ**

عَبَادَةٌ فِي الهَرْجِ تَعْدِلُ هِجْرَةً إِلَيَّ

هَاجَرَ النَّبِيُ عَنْ كُلِّ أُمَّتِهِ وَجَعَلَ هِجْرَتَهُمْ فِي حُسْنِ النَّوَايَا وَإِعْلَاءِ كَلِمَةِ اللهِ.

سُئِلَ رَسولُ اللهِ صَلَّى اللَّهُ عليه وَسَلَّمَ عَنِ الهِجْرَةِ فَقالَ:(لا هِجْرَةَ بَعْدَ الفَتْحِ، وَلَكِنْ جِهَادٌ وَنِيَّةٌ، وإذَا اسْتُنْفِرْتُمْ فَانْفِرُوا). رَوَاهُ مُسْلِمٌ.

كَقَوْلِهِ ـ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (عِبَادَةٌ فِي الهَرْجِ وَالفِتْنَةِ كَهِجْرَةٍ إِلَيَّ) صَحِيحُ الجَامِعُ.

وَقَوْلُهُ : (العِبَادَةُ فِي الهَرْجِ كَهِجْرَةٍ إِلَيَّ).

مُسْلِمٌ ، وَالتِرْمِذِيُ ، صَحِيحُ الجَامِعُ.

قَالَ المَنَاوِيُ : (العِبَادَةُ فِي الهَرْجِ) أَيْ وَقْتَ الفِتَنِ وَاخْتِلَاطِ الأُمُورِ (كَهِجْرَةٍ إِلَيَّ) فِي كَثْرَةِ الثَوَابِ ، أَوْ يُقَالُ المُهَاجِرُ فِي الأَوْلِ كَانَ قَلِيلاً لِعَدَمِ تَمَكُنِ أَكْثَرِ النَّاسِ مِن ذَلِكَ ، فَهَكَذَا العَابِدُ فِي الهَرْجِ قَلِيلٌ. قَالَ ابْنُ العَرَبِي : وَجْهُ تَمْثِيلِهِ بِالهِجْرَةِ أَنَّ الزَمَنَ الأَوْلِ كَانَ النَّاسُ يَفِرُّونَ فِيهِ مِن دَارِ الكُفْرِ وَأَهْلِهِ إِلَى دَارِ الإِيمَانِ وَأَهْلِهِ ، فَإِذَا وَقَعَتِ الفِتَنُ تَعَيَّنَ عَلَى المَرْءِ أَن يَفِرَّ بِدِينِهِ مِنَ الفِتْنَةِ إِلَى العِبَادَةِ.

بَيْنَ الإِسْرَاءِ وَالهِجْرَةِ

دَرْسٌ فِي التَّسْلِيمِ للهِ

فَالهِجْرَةِ كَانَتْ مِن بَلَدٍ لِبَلَدٍ ، أَوْ مِن كَوْنٍ لِكَوْنٍ ، أَوْ مِنْ حَيْثٍ إِلَى حَيْثٍ ، وَالإِسْرَاءُ كَانَ مِنَ الكَوْنِ إِلَى المُكَونُ ، مِنَ الوُجُودِ إِلَى الوَدُودِ ، مِنْ حَيْثٍ إِلَى حَيْثُ لَا حَيْثُ.

أَوْلاً كَانَتْ لَيْلَةُ الإِسْرَاءِ قَبْلَ الهِجْرَةِ بِمَا يَقْرُبُ مِنْ عَامٍ ، انْطَوَى فِيهَا المُلْكُ وَالمَلَكُوتُ وَالعَوَالِمُ جَمِيعُهَا لِلْحَبِيبِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ.

(سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلاً مِنَ المَسْجِدِ الحَرَامِ إِلَى المَسْجِدِ الأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَمِيعُ البَصِيرُ).

وَعَادَ بَعْدَ ذَلِكَ الفَنَاءُ عَنِ الوُجُودِ ، بِالبَقَاءِ بِالوَدُودِ لِيَعِيشَ العَالَمُ طَوْرَاً مِنْ أَطْوَارِ دَلَالِ الجَمْعِ بَيْنَهُمَا.

وَمَا اسْتَغْرَقَ ذَلكَ إِلَا أَقَلَّ مِنْ دِفْءِ الفَرَاشِ ، وَمَا كَانَ هُنَاكَ ثَمَّ مُطَارِدٍ وَلَا رَصَدٍ وَلَا طَلَبٍ ، وَمَا كَانَ إِلَا بُرَاقٌ يَنْقُلُهُ ، وَجِبْرِيلُ يَزُفُّهُ ، وَأَنْبِيَاءُ اللهِ تَسْتَقْبِلُهُ وَتُصَلِي خَلْفَهُ ، وَأَبْوَابُ السَّمَاءِ مُفَتَّحَةٌ ، وَالسِّدْرَةُ مُزَيَّنَةٌ ، وَالعَرْشُ فِي فَرَحٍ.

أَمَّا فِي لَيْلَةِ الهِجْرَةِ ، فَقُلُوبٌ مُسْوَدَّةٌ وَسُيُوفٌ مَسْلُولَةٌ وَمُؤَامَرَةٌ مُنْعَقِدَةٌ ، وَاللهُ يَصِفُ ذَلِكَ فَيَقُولُ :

(وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ ۚ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ ۖ وَاللَّهُ خَيْرُ الْمَاكِرِينَ).

وَمَعَ هَذَا مُتَطَلَّبُ الحَبِيبِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ الكَرَامَةُ ، وَلَا اشْتَهَى أَنْ تُطْوَى لَهُ الأَرْضُ وَلَا تُنْصَبُ لَهُ مَعَارِجُ السَّمَاءِ ، بَلْ كَانَ العَبْدُ فِي أَعْظَمِ صُوَرِ التَّسْلِيمِ ، هَاجَرَ فَشَرَّفَ مَقَامَ التَّسْلِيمِ الأَعْظَمِ ، عِنْدَ فَنَاءِ المُرِيدِ فِي المُرَادِ ، مُتَلَذِذاً بِنَعِيمِ جَنَّةِ (إِنَّ اللهَ مَعَنَا) وَالعَبْدُ مَعَ مُرَادِ اللهِ كَرِيشَةٍ فِي فَلَاةٍ.

مَا لَمْ تَكُنْ مَعَ المُرَادِ كَرِيشَةٍ
وَالرِّيحُ يَحْمِلُهَا فَلَسْتَ مُرِيدَا
وَمَا دُمْتَ لَمْ تَصُنِ العُهُودَ بِوِدِّهَا
فَلا تَدَّعِي قُرْبَاً فَأَنْتَ بَعِيدُ
وَمَا دُمْتَ تَطْلُبُ لِلْكَرَامَةِ وَالسِّوَى

فَأُنْسُكَ أَوْهَامٌ وَأَنْتَ وَحِيدُ

فَقُمْ بِالجَلَالَةِ يَا مُرِيدُ مُوَحِداً

تَجِدِ الفُتُوحَ وَجَنَّةً وَمَزِيدَ

فَمَا طَلَبَ النَّبِيُ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ أَن يَنْقُلَهُ جِبْرِيلُ عَلَى بُرَاقٍ ، وَلَا طَلَبَ أَن تَقْتُلَ المَلَائِكَةُ مَنْ خَرَجُوا لِيَقْتُلُوهُ ، وَلَا

طَلَبَ طَيَّ الأَرضِ ، وَلَكِنَّهُ هَاجَرَ لِيَعْلَمَ كُلُّ عِبَادِ اللهِ أَنَّ التَّسْلِيمَ للهِ هُوَ أَسْمَى مَقَامَاتِ التَّوْحِيدِ ، لِيَكُونَ قُدْوَةً لِكُلّ بُنَاةِ الأَمْجَادِ أَنَّ الأَخْذَ بِالأَسْبَابِ وَالجِدَّ فِي العَمَلِ مُنْتَهَى العُبُودِيَّةِ للهِ ، وَأَنَّ مَعَ العُسْرِ يُسْرَاً وَمِنَ الصَّبْرِ نَصْرٌ ، وَأَنَّهُ مَعَ الضّيقِ فَرَجَا ، وَأَنَّ انْتِظَارَ الفَرَجِ عِبَادَةٌ وَعُبُودِيَّةٌ لَا يَدْرِيهَا إِلَا أَصْحَابَ القُلُوبِ ، فَهَذَا المَقَامُ هُوَ مَجْلَى حَالِ لَاحَوْلَ وَلَا قُوَّةَ إِلَا بِاللهِ.

(إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ.وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلاَ تَمُوتُنَّ إِلاَّ وَأَنْتُمْ مُسْلِمُونَ).

فَقَدْ سَمَّى التَّسْلِيمَ إِسْلَامَاً ، وَذَاكَ لِشَرَفِ ذَلِكَ المَقَامِ ، وَلِأَنَّهُ غَايَةَ مَا يَتَّصِفُ بِهِ العَبْدُ لِيَدْخُلَ فِي جَنَّةِ السَّلَامِ ، وَهُوَ مَقَامُ الأَمْنِ وَالأَمَانِ.

(بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ).

فَمِنْ إِسْلَامِ الوَجْهِ للهِ ؛ التَّسْلِيمُ لِمَا قَضَى وَمُوَاجَهَةُ المَنْعِ بِالرِّضَا ، وَالمَنْحُ بِالشُكْرِ وَالعَطَاءِ ؛ فَمَنْ أَدْرَكَ ذَلِكَ الذَوْقِ ، اسْتَحْيَا أَنْ يُنَازِعَ اللهَ أَمْرَهُ.

يَقُولُ بْنُ عَطَاءِ اللهِ رَضِيَ اللهُ عَنْهُ : رُبَّمَا اسْتَحْيَا العَارِفُ أَنْ يَرْفَعَ حَاجَتَهُ اكْتِفَاءً بِالمَشِيئَةِ.

وَيَقُولُ الإِمَامُ الشَّاذُّلِيُ : عَلِمْتُ أَنَّ طَلَبِي لِغَيْرِكَ كُفْرٌ ، وَطَلَبِي مِنْكَ جَهْلٌ ؛ فَاعْصِمْنِي مِنَ الكُفْرِ وَنَجِّنِي مِنَ الجَهْلِ.

وَلَيْسَ مَعْنَاهُ تَرْكُ الدُعَاءِ ، إِنَّمَا خَيْرُ الدُعَاءِ الحَمْدُ للهِ رَبَّ العَالَمِينَ ، وَذَلِكَ عِنْدَ اسْتِوَاءِ الحَالَيْنِ الصِّحَةِ وَالسِّقَمِ ، وَالمَدْحُ وَالذَّمَّ ، وَالبَلَاءُ وَالعَطَاءُ ، كُلُّهُمْ عِنْدَ أَهْلِ الهَوَى سَوَاء.

وَقْتَهَا يَكُونُ أَفْضَلُ الدُعَاءِ الحَمْدُ للهِ ، إِذْ أَنَّ الحَمْدَ تُرْجُمَانُ الرِّضَا بِالحُكْمِ وَالتَّسْلِيمِ لِلْحِكْمَةِ فِي الحَالَيْنِ.

(مِنْ نَظْرَةٍ وَاحِدَةٍ لِلْنَّبِي تَرْجَمَتْ بِبَيَانِ)
قَصَّةُ أُمِّ مَعْبَدٍ الخُزَاعِيَةِ

فَحَدِيثُ أُمِّ مَعْبَدٍ رَضِيَ اللهُ عَنْهَا فِي قِصَّةِ الهِجْرَةِ ، وَوَصْفُهَا لِلنَّبِي صَلَّى اللهُ عَلَيهِ وَسَلَّمَ عِنْدَمَا مَرَّ بِهَا فِي طَرِيقِهِ ، مَشْهُورٌ وَمَعْرُوفٌ فِي كُتُبِ السِّيرَةِ وَالسُنَّةِ ، وَمِمَّنْ رَوَاهُ بِطُولِهِ الطَّبَرَانِيُ فِي مُعْجَمِهِ الكَبِيرِ ، وَالحَاكِمُ فِي المُسْتَدْرَكِ عَلَى الصَحِيحَيْنِ وَقَالَ : هَذَا حَدِيثٌ صَحِيحُ الْإِسْنَادِ وَلَمْ يُخَرِّجَاهُ. وَقَالَ الذَهَبِيُ فِي التَّلْخِيصِ : صَحِيحٌ. وَقَالَ عَنْهُ ابْنُ كَثِيرُ فِي البِدَايَةِ وَالنِّهَايَةِ : مَرْوِيٌ مِنْ طُرُقٍ يَشُدُّ بَعْضُهَا بَعْضَاً.

- قِصَّةُ أُمِّ مَعْبَدٍ الخُزَاعِيَّةِ :

تَقُولُ أُمُّ مَعْبَدٍ رَضِيَ اللهُ عَنْهَا : إِنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ حِيْنَ أُخْرِجَ مِنْ مَكَّةَ خَرَجَ مُهَاجِراً إِلَى المَدِينَةِ ، هُوَ وَأَبُوبَكْرٍ رَضِيَ اللهُ عَنْهُ ، وَمَوْلَى أَبِي بَكْرٍ وَهُوَ عَامِرُ بْنُ فُهَيْرَةِ ، وَدَلِيلُهُمَا عَبْدُ اللهِ بْنُ أُرَيْقِطِ اللَّيْثِيُ ، مَرُّوا عَلَى خَيْمَتَيْ أُمِّ مَعْبَدٍ الخُزَاعِيَّةِ وَكَانَتْ بَرْزَةً ؛ تَعْنِي : أَنَّهَا كَانَتْ امْرَأَةً كَهْلَةً كَبِيرَةً فِي السِنِّ ، لَا تَحْتَجْبُ احْتِجَابَ الشَّوَابِّ ، تَحْتَبِي بِفِنَاءِ الخَيْمَةِ ، ثُمَّ تَسْقِي وَتُطْعِمُ. فَسَأَلُوهَا لَحْمَاً وَتَمْرَاً لِيَشْتَرُوا مِنْهَا ، فَلَمْ يُصِيبُوا عِنْدَهَا شَيْئَاً مِنْ ذَلِكَ ، وَكَانَ القَوْمُ مُرْمِلِينَ مُسْنِتِينَ ؛ يَعْنِي : أَنَّهُ قَدْ نَفِدَ زَادُهُمْ ، وَأَصَابَهُمْ القَحْطَ ، فَنَظَرَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ إِلَى شَاةٍ فِي كِسْرِ

الخَيْمَةِ ـ يَعْنِي فِي جَانِبِهَا ـ فَقَالَ : مَا هَذِهِ الشَّاةُ يَا أُمَّ مَعْبَدٍ ؟ قَالَتْ : شَاةٌ خَلَّفَهَا الجَهْدُ عَنِ الغَنَمِ ــ تَعْنِي أَنَّهَا هَزِيلَةٌ لَا تَقْدِرُ عَلَى المَشْيِ مَعَ الغَنَمِ لِلرَعِي ــ فَذَهَبَ الغَنَمُ وَبَقِيَتْ هِيَ ، قَالَ عَلَيهِ الصَّلَاةُ وَالسَّلَامُ : (هَلْ بِهَا مِن لَبَنٍ ؟) قَالَتْ : هِيَ أَجْهَدُ مِن ذَلِكَ ، تَعْنِي أَنَّهَا لِضَعْفِهَا لَا يُمْكِن أَن يَكُونَ بِهَا مِن لَبَنٍ ، فَقَالَ عَلَيهِ الصَّلَاةُ وَالسَّلَامُ : (أَتَأْذَنِينَ لِي أَنْ أَحْلِبَهَا ؟). وَتَأَمَّلُوا فِي هَذَا الأَدَبِ النَّبَوِي العَظِيمِ ، حِينَمَا يَسْتَأْذِنُ مِنْ هَذِهِ المَرْأَةِ فِي حَلَالِهَا ، وَلَا يَهْجُمُ عَلَيْهِ ، وَلَا يَتَصَرَّفُ تَصَرُّفَ الفُضُولِي ، مَعَ أَنَّهُ يَعْلَمُ أَنَّهُ مَهْمَا أَتَى شَيْئَاً مِمَّا لِلْمُسْلِمِينَ ، أَوْ مِمَّن يُعَظِمُونَهُ وَيُجِلُونَهُ كَحَالِ هَّذِهِ المَرْأَةِ ، فَإِنَّهُمْ لَنْ يُمَانِعُوا ، بَلْ إِنَّهُمْ فَرِحُونَ مَحْبُورُونَ.

فَلَمَّا اسْتَأْذَنَ عَلَيهِ الصَّلَاةُ وَالسَّلَامُ : أَتَأْذَنِينَ لِي أَنْ أَحْلِبَهَا ؟ قَالَتْ: بِأَبِي أَنْتَ وَأُمِّي ، إِن رَأَيْتَ بِهَا حَلَبَاً فَاحْلُبَهَا.

وَتَأَمَّلُوا هَذِهِ المَرْأَةِ حِينَمَا تَفْدِي رَسُولَ اللهِ بِأَبِيهَا وَأُمِّهَا ، مَعَ أَنَّهُ أَوَّلُ لِقَاءٍ بَيْنَهُمَا ، وَمَا ذَلِكَ إِلَا لِأَنَّهُ أَسَرَ قَلْبَهَا ، وَحَلَّ بِسِوَيْدَائِهِ حُبَّاً وَتَقْدِيرَاً لِأَمْرَيْنِ : لَمَّا رَأَتْ عَلَيهِ مِن مَخَايِلِ النُّبُوَّةِ وَمَهَابَةِ الفَضْلِ وَالشَّرَفِ ، وَلَمَّا كَانَ يَتَعَامَلُ مَعَهَا مِنْ أَدَبٍ وَاحْتِرَامٍ ، بِأَبِي أَنْتَ وَأُمِّي إِن رَأَيْتَ بِهَا حَلَبًا فَاحْلُبْهَا ، فَدَعَا بِهَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ ، فَمَسَحَ بِيَدِهِ ضَرْعَهَا ، وَسَمَّى اللهَ جَلَّ ثَنَاءَهُ ، وَدَعَا لَهَا فِي شَاتِهَا ، فَتَفَاجَّتْ

عَلَيهِ أَيْ: فَتَحتْ مَا بَيْنَ رِجْلَيْهَا لِلْحَلْبِ ؛ لِكَثْرَةِ مَا اجْتَمَعَ فِي ضَرْعِهَا مِنَ اللبَنِ بِبَرَكَةِ دُعَائِهِ وَمَسْحِهِ عَلَيهِ الصَّلَاةُ وَالسَّلَامُ ، قَالَتْ : وَدَرَّتْ وَاجْتَرَّتْ ، فَدَعَا بِإِنَاءٍ يُرْبِضُ الرَّهْطَ ؛ تَعْنِي إِنَاءً يَكْفِي لِإِشْبَاعِ رَهْطٍ مِنَ النَّاسِ مِن ثَلاثَةٍ إِلَى عَشْرَةٍ ، حَتَّى إِنَّهُمْ إِذَا شَرِبُوهُ تَثَاقَلُوا ، فَرَبَضُوا وَنَامُوا لِكَثْرَةِ مَا شَرِبُوا ، قَالَتْ: فَحَلَبَ بِهَا ثَجَّاً ؛ أَي: إِنَّ الحَلِيبَ يَصُبُّ مِن ضَرْعِهَا وَيَسِيلُ سَيَلَانَاً لِوفْرَتِهِ حَتَّى عَلَاهُ البَهَاءُ ؛ أَيْ: إِنَّهُ امْتَلَأَ الإِنَاءُ بِهَذَا الحَلِيبِ ، وَصَارَ أَعْلَاهُ رَغْوَةَ اللبَنِ اللامِعَةِ ، قَالَتْ: ثُمَّ سَقَاهَا حَتَّى رَوِيَتْ ، سَقَى رَسُولُ اللهِ أُمَّ مَعْبَدٍ حَتَّى رُوِّيَتْ ، وَسَقَى أَصْحَابَهُ حَتَّى رَوَوا ، ثُمَّ شَرِبَ آَخِرَهُمْ.

- تَوَاضُعُهُ وَشُرْبُهُ مِنْ مَكَانِ شِرْبِهِم : ــ

فَمَا أَعْظَمَهُ مِن تَوَاضُعٍ ، وَمَا أَكْرَمَهُ مِن تَعَامُلٍ ! بَدَأَ بِصَاحِبَةِ الدَّارِ ، ثُمَّ أَعْطَى أَصْحَابَهُ ، يَخْدُمُهُمْ وَهُوَ أَشْرَفُ الخَلْقِ ، ثُمَّ شَرِبَ بَعْدَهُمْ ، فَلَمْ يَتَقَذَّرْ مِمَّا شَرِبُوا ، وَهُوَ القَائِلُ : (إِنَّ سُؤْرَ المُؤْمِنِ لَا يَنْجَسُ) ، فَهَذَا تَوَاضُعٌ جَمٌّ ، وَخُلُقٌ أَشَمٌّ مِنْ هَذَا النَّبِي الكَرِيمِ صَلَوَاتُ رَبِّي وَسَلَامُهُ عَلَيهِ.

قَالَتْ أُمُّ مَعْبَدٍ : ثُمَّ أَرَاضُوا ؛ أَي: شَرِبُوا مَرَّةً بَعَدَ مَرَّةٍ ، وَهُوَ مَا يُسَمِّيه العَرَبُ العلل بَعْدَ النهل ، قَالَتْ : ثُمَّ حَلَبَ فِيهِ ثَانِيَاً بَعْدَ بَدْءٍ حَتَّى مَلَأَ الإِنَاءَ ، ثُمَّ غَادَرَهُ عِنْدَهَا ، وَبَايَعَهَا وَارْتَحَلُوا عَنْهَا.

- **عَوْدَةُ أَبُو مَعْبَدٍ فِي دَهْشَةٍ :**

فَقَلَّ مَا لَبِثَ حَتَّى جَاءَ زَوْجُهَا أَبُومَعْبَدٍ يَسُوقُ أَعْنُزَاً عِجَافَـاَ ، بَدَتْ عِظَامُهَا لِهُزَالِهَا وَضَعْفِهَا ، يَتَشَارَكْنَ هَزْلَى ، مُخُّهُنَّ قَلِيلٌ ، تَتَمَايلُ هَذِهِ الأَعْنُزِ مِن شِدَّةِ الضَّعْفِ ، تَقُولُ : إِنَّهُ أتى ضحًى وذكرت رضي الله عنها، قالت: إن مخهن قليل وذلك لضَعفهن، وما هم فيه من الجدب، فَلَمَّا رَأى أَبُومَعْبَدٍ اللَّبَنَ عِنْدَ زَوْجِهِ أُمِّ مَعْبَدٍ عَجِبَ ، وَقَالَ : مِنْ أَيْنَ لَكِ هَذَا اللَّبَنُ يَا أُمَّ مَعْبَدٍ ، وَالشَّاءُ عَازِبٌ ؛ يَعْنِي: أَنَّهَا بَعِيدَةُ العَهْدِ عَنِ الرَّعِي ، لَا يُمْكِنُ أَن تَدُرَّ لَبَنَاً ؟ ! قَالَ : وَالشَّاةُ عَازِبٌ حِيَالٌ ، أَي إِنَّهَا أَيْضَاً لَمْ تَحْمِل حَتَّى يَكُونَ فِيهَا هَذَا الحَلِيبُ ؛ لَأَنَّهُ مِنَ المَعْلُومِ أَنَّ الحَلِيبَ وَاللَّبَنَ يَثُجُّ مِن ضَرْعِ الشَّاةِ وَمَا أَشْبَهَهَا بَعَدَ وِلَادَتِهَا ، فَهَذِهِ عَنْزٌ لَمْ تَحْمِل حَتَّى يَثُجُّ ضَرْعُهَا وَهِيَ كَذَلِكَ أَيْضَاً ضَعِيفَةٌ هَزْلَى ، يَقُولُ رَضِيَ اللهُ عَنْهُ : مِنْ أَيْنَ لَكِ هَذَا اللَّبَنُ وَالشَّاةُ عَازِبٌ حِيَالُ وَلَا حَلُوبُ فِي البَيتِ ؟ قَالَتْ : لَا واللهِ إِنَّهُ مَرَّ بِنَا رَجُلٌ مُبَارَكٌ مِنْ حَالِهِ كَذَا وَكَذَا ، قَالَ : صِفِيهِ لِي يَا أُمَّ مَعْبَدٍ.

- **أُمُّ مَعْبَدٍ تَصِفُ النَّبِيَ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ :**

قَالَتْ: رَجُلٌ ظَاهِرُ الوَضَاءَةِ ، أَبْلَجُ الوَجْهِ ، حَسَنُ الخَلْقِ ، لَمْ تُعِبْهُ ثُجْلَةٌ ، وَلَمْ تُزْرِ بِهِ صَعْلَةٌ ، وَسِيمٌ قَسِيمٌ ، فِي عَيْنَيْهِ دَعَجٌ ، وَفِي أَشْفَارِهِ وَطَفٌ ، وَفِي صَوْتِهِ صَحَلٌ ، وَفِي عُنُقِهِ سَطَعٌ

، وَفِي لِحْيَتِهِ كَثَافَةٌ ، أَزَجُّ أقرَنُ ، إِنْ صَمَتَ فَعَلَيهِ الوَقَارُ ، وَإِنْ تكلَّمَ سَمَا وَعَلاهُ البَهَاءُ ، أَجْمَلُ النَّاسِ وَأَبْهَاهُ مِن بَعيدٍ ، وَأَحْلاهُ وَأَحْسَنُهُ مِن قَرِيبٍ ، حُلْوُ المَنْطِقِ ، فَصْلٌ لا نَزْرٌ ولا هَذَرٌ ، كَأَنَّ مَنطِقَهُ خَرَزاتٌ نُظِمْنَ يَتَحَدَّرْنَ ، رَبْعَةٌ لا يَائِسٍ مِن طُولٍ ، وَلَا تَقْتَحِمُهُ عَينٌ مِن قِصَرٍ ، غُصْنٌ بَيْنَ غُصْنَيْنِ ، فَهُوَ أَنْظَرُ الثَّلَاثةِ مَنْظَراً وَأَحْسَنُهُمْ قَدْراً ، لَهُ رُفَقَاءُ يَحُفُّونَ بِهِ ، إِنْ قَالَ أَنْصَتُوا لِقَوْلِهِ ، وَإِنْ أَمَرَ تَبَادَرُوا إِلَى أَمْرِهِ ، مَحْفُودٌ مَحْشُودٌ ، لَا عَابِسٌ وَلَا مُفَنِّدٍ.

مَعْنَى وَصْفِ أُمِّ مَعْبَدٍ :

ظَاهِرُ الوَضَاءةِ : فِيهِ جَمَالٌ وَحُسْنٌ.

أَبْلَجُ الوَجْهِ : وَجْهُهُ مُضِيٌء مُشْرِقٌ.

لَمْ تَعِبْهُ ثَجْلَةٌ وَلَمْ تُزْرِ بِهِ صَعْلَةٌ : لَمْ يَكُنْ بَطْنُهُ بِالكِبِيرِ ، ولا رَأْسُهُ بِالصَغِيرِ.

وَسَيمٌ قَسِيمٌ : فِيهِ حُسْنٌ وَضِيءٌ ، وَحُسْنُهُ بَيِّنٌ وَاضِحٌ.

فِي عَيْنَيْهِ دَعَجٌ : شَدِيدُ سَوَادِ العَينِ.

فِي أَشْفَارِهِ وَطَفٌ : شَعْرُ رُمُوشِهِ مُنْثَنٍ فِيهِ طُول.

فِي صَوْتِهِ صَحَلٌ : فِيهِ حِدّةٌ وَصَلَابَةٌ بِدُونِ شِدَّةٍ ، وَهِيَ بَحَّةٌ يَسِيرَةٌ ، أَبْلَغُ فِي الصَّوْتِ الحِدَّةِ.

فِي عُنْقِهِ سَطَعٌ : عُنُقُهُ طَوِيلَةٌ ، وَفِيهَا نُورٌ وَبَهَاءُ.

أَحْوَرُ : عَيْنَاهُ مُسْتَدِيرَتَانِ وَاسِعَتَانِ ، سَوَادُهُمَا شَدِيدٌ ، كَمَا بَيَاضُهَا شَدِيدٌ.

أَكْحَلُ : يَعْلُو مَنَابِتَ جُفُونِهِ سَوَادٌ كَأَنَّهُ يَضَعُ الكُحْلَ.

أَزَجُّ أَقْرَنُ : حَاجِبَاهُ مُقَوَسَانِ ، وَطَوِيلَانِ ، وَدَقِيقَانِ ، وَفِيهِمَا اتِصَالٌ.

إِذَا صَمَتَ عَلَاهُ الوَقَارُ ، وَإِن تَكَلَّمَ سَمَا : وَقُورٌ بِصَمْتِهِ ، وَإِذَا تَكَلَّمَ رَفَعَ رَأْسَهُ بِعُلُوٍ وَبَهَاءٍ.

أَجَلُّ النَّاسِ وَأَبْهَاهُمْ مِنْ بَعِيدٍ ، وَأَحْسَنُهُمْ وَأَحْلَاهُمْ مِنْ قَرِيبٍ : يَبِينُ جَلَالُهُ وَجَمَالُهُ وَحُسْنُهُ سَوَاءً مِن قَرِيبٍ أَوْ مِن بَعِيدٍ.

حُلْوُ المَنْطِقِ ، فَصْلٌ لَا نَزَرَ وَلَا هَذَرَ ، كَأَنَّ مَنْطِقَهُ خَرَزَاتُ نَظْمٍ يَتَحَدَّرْنَ : فِي كَلَامِهِ حُسْنٌ ، وَبَلَاغَةٌ ، وَفَصَاحَةٌ ، وَبَيَانٌ ، وَحَلَاوَةٌ.

رَبْعَةٌ لَا تَقْتَحِمْهُ عَيْنٌ مِن قِصَرٍ ، وَلا تَشْنَؤُهُ مِن طُولٍ : هُوَ أَقْرَبُ إِلَى الطُولِ ، فَلَيْسَ بِالقَصِيرِ وَلا بِالطَوِيلِ.

لَهُ رُفَقَاءَ يَحُفُّونَ بِهِ ، إِنْ قَالَ اسْتَمَعُوا لِقَوْلِهِ ، وَإِنْ أَمَرَ تَبَادَرُوا لِأَمْرِهِ : مُعَظِّمٌ مُكَرَّمٌ ، يَلْتَفُّ أَصْحَابُهُ حَوْلَهُ ، وَيُسْرِعُونَ فِي تَنْفِيذِ أَمْرِهِ.

مَحْشُودٌ : يَجْتَمِعُ حَوْلَهُ النَّاسُ.

مَحْفُودٌ : يَخْدُمُهُ أَصْحَابُهُ وَيُسْرِعُونَ فِي طَاعَتِهِ ، لِجَلالِه وَعِظَمِهِ عِنْدَهُمْ ، وَمَحَبَّتِهِ فِي نُفُوسِهِمْ.

لا عَابِسٌ وَلا مُفَنَّدٌ : لَيْسَ كَالِحَ الوَجْهِ مِن عُبُوسِهِ ، وَلا مَنْسُوبٌ إِلَى جَهْلٍ ، أَوْ قِلَّةَ عَقْلٍ ، فَهُوَ حَسَنُ الصُحْبَةِ ، جَمِيلُ المُعَاشَرَةِ.

وَجَاءَ فِي أَلْفِيَّةِ السِّيرَةِ لِلإِمَامِ العِرَاقِي رَحِمَهُ اللهُ : ــ

تَـقُـولُ فِيـهِ بِلِـسَـانٍ نَـاعِـتِ

أَبْلَـجُ وَجْـهٍ ظَـاهِـرُ الْـوَضَـاءَةِ

الـخَـلْـقُ مِـنْـهُ لَـمْ تَـعِـبْـهُ ثُـجْـلَـهْ

كَـلَّا وَلَـمْ تُـزْرِ بِـهِ مِـنْ صَـعْـلَـهْ

أَدْعَـجُ وَالأَهْـدَابُ فِـيهَـا وَطَـفُ

مِـنْ طُـولِهَـا أَوْ غَـطَـفُ أَوْ عَـطَـفُ

وَالْـجِـيـدُ فِـيـهِ سَـطَـعٌ ، وَسِـيـمُ

وَالصَّوْتُ فِـيـهِ صَـحَـلٌ ، قَـسِـيـمُ

كَثِيفُ لِحْيَةٍ ، أَزَجُّ ، أَقْرَنُ

أَحْلَاهُ مِنْ قُرْبٍ لَهُ وَأَحْسَنُ

أَجْمَلُهُ مِنْ بُعْدٍ وَأَبْهَى

يَعْلُوهُ إِذْ مَا يَتَكَلَّمُ الْبَهَا

كَذَاكَ يَعْلُوهُ الْوَقَارُ إِنْ صَمَتْ

مَنْطِقُهُ كَخَرَزٍ تَحَدَّرَتْ

فَصْلُ الْكَلَامِ لَيْسَ فِيهِ هَذَرُ

حُلْوُ الْمَقَالِ مَا عَرَاهُ نَزْرُ

لَا بَائِنٌ طُولاً وَلَا يُقْتَحَمُ

مِنْ قِصَرٍ فَهْوَ عَلَيْهِمْ يَعْظُمُ

بِنَضْرَةِ الْمَنْظَرِ وَالْمِقْدَارِ

تَحُفُّهُ الرِّفْقَةُ بِائْتِمَارِ

إِنْ أُمِرُوا تَبَادَرُوا امْتِثَالَا

اَوْ قَالَ قَوْلاً أَنْصَتُوا إِجْلَالَا

فَـهْـوَ لَـدَى أَصْـحَـابِـهِ مَـحْـفُــودُ

أَيْ: يُـسْـرِعُـونَ طَاعَةً ، مَحْشُـودُ

لَـيْـسَ بِـعَـابِـسٍ وَلَا مُـفَـنِّــدِ

بِــذَاكَ عَــرَّفَـتْــه أُمُّ مَـعْـبَــدِ

(إِشَارَاتٌ وَبِشَارَاتٌ)

أَوْلاً: مَا الَّذِي رَأَتْهُ تِلْكَ العَجُوزُ جَعَلَهَا تُتَرْجِمُ وَصْفَهُ بِهَذَا البَيَانِ ؟.

ثانياً: لِمَاذَا لَمْ يَرَى هَذَا أَبُوجَهْلٍ وَصَنَادِيدُ قُرَيْشٍ ؟.

لِيَعْلَمَ القَارِئُ : ـ

أَنَّ رُؤْيَاهُ قِسْمَةٌ وَحُبٌ ، قِسْمَةٌ وَأَنَّ اللهَ جَعَلَ لَهُ قُلُوباً خَصَّهَا بِالنَّظَرِ إِليهِ ، وَقُلُوباً مَنَعَهَا وَحَجَبَهَا عَنْهُ ، كَأُمِّ جَمِيلٍ الَّتِي جَاءَتْ تَسْأَلُ أَبَا بَكْرٍ الصِّدِّيقُ أَيْنَ صَاحِبُكَ ؟ فَقَالَ: يَا رَسُولَ اللهِ أَهِيَ لَا تَرَاكَ ؟ قَالَ هِيَ لا تَرَانِي ، كَأَنِّي فَهِمْتُ مَعْنَي قَوْلَ الحَقِّ عَزَّ وَجَلَّ (وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ).

ثَالثاً: بِأَبِي أَنْتَ وَأُمِّي إِن رَأَيْتَ بَهَا حَلَباً فَاحْلُبْهَا.

هَذِهِ أَولُ مَرَّةٍ تَفْدِيهِ بِأَبِيهَا وَأُمَّهَا ، وَخَلْفَهُ طَلَبٌ مِن قُرَيْشٍ يَلْهَثُونَ خَلْفَهُ لِيَقْتُلُوهُ ، وَيَرْصُدُونَ الأَمْوَالَ جَائِزَةً لِمَن يَدُلُّهُمْ عَلَيهِ.

رابعاً : سَقَاهَا بِيَدِهِ حَتَّى رَوِيَّتْ.

لَقَدْ وَصَلْتُ إِلَى سِرِّ هَذَا البَيَانُ وَمِنْ أَيْنَ بَلَاغَةُ هَذَا التُّرْجُمَانِ الَّذِي حَيَّرَ البُلَغَاءَ وَأَدْهَشَ الفُقَهَاءَ ، إِنَّهَا شَرِبَتْ مِن يَدِّ النَّبِيِ

وَامْتَلَأَتْ وَارْتَوَتْ ، فَلَا عَجَبٌ إِنْ هَامَتْ فَغَنَّتْ وَوَصَفَتْ فَأَعْجَزَتْ.

خَامِساً: هَذِهِ امْرَأَةٌ عَجُوزٌ أَدْرِكَتْهَا عِنَايةُ اللهِ ، هِيَ لَمْ تَكُنْ تَسْتَطِيعُ أَن تَذْهَبَ لِلنَّبِي لَكِنَّ اللهَ جَعَلَ النَّبِيَ يَمُرُّ بِهَا ، وَيَنْظُرُ إِلَيهَا وَيَسْقِيهَا وَيَسْمَحُ اللهُ لِكَلِمَاتِهَا الخَالِدَةِ أَنْ تَكُونَ صُورَةً فِي ذِهْنِ كُلِّ مُشْتَاقٍ ، وَكَأَنَّ اللهَ أَذِنَ لِلنَّاسِ وَالأُمَّةِ أَنْ تَرَى النَّبِيَ بِعَيْنِهَا فِي بَيَانِ كَلَامِهَا ، " فِي نَاس تُرُوح لِلنَّبِي ، وَنَاس سَيِّدِنَا النَّبِي يَأَتِي إِلَيْهَا " ، فَيَا لهَا مِنْ كَرَامَةٍ ، يَا لَهَا مِنْ كَرَامَةٍ.

سادساً: زَوْجُهَا يَسْمَعُ مِنْهَا هَذِهِ الأَوْصَافِ فِي رَجُلٍ لَا يَعْرِفُهُ فَلَا يَغَارُ ، بَلْ يَقُولُ : فَهَذَا وَاللَّهِ صَاحِبُ قُرَيْشٍ الَّذي ذَكَرُوا مِنْ أَمْرِهِ مَا ذَكَرُوا ، وَلَقَدْ هَمَمْتُ أَنْ أَصْحَبَهُ ، وَلَأَفعَلَنَّ إِنْ وَجَدْتُ إِلَى ذَلِكَ سَبِيلاً.

سَابعاً: وَأَصْبَحَ صَوْتٌ بِمَكَّةَ عَالٍ ، يَسْمَعُونَ الصَّوْتَ وَلَا يَدْرُونَ مَنْ صَاحِبُهُ ، يَقُولُ :

جَزَى اللَّهُ رَبُّ النَّاسِ خَيْرَ جَزَائِهِ

رَفِيقَيْنِ قَالَا خَيْمَتَيْ أُمِّ مَعْبَدِ

هُمَـا نَـزَلاهَـا بِـالْهُـدَى وَاهْتَدَتْ بِـهِ

فَـقَدْ فَـازَ مَـنْ أَمْـسَى رَفِـيـقَ مُحَـمَّـدِ

فَـيَـا لِـقُـصَـيٍّ مَـا زَوَى اللَّهُ عَـنْـكُـمُ

بِـهِ مِـنْ فِـعَـالٍ لا تُـجَـازَى وَسُـؤْدُدِ

لِـيَهْـنَ بَـنِي كَـعْـبٍ مَـكَـانَ فَـتَـاتِـهِـمْ

وَمَـقْـعَـدُهَـا لِـلْـمُـؤْمِـنِـيـنَ بِـمُـرْصَـدِ

سَـلُـوا أُخْـتَـكُـمْ عَـنْ شَـأْنِـهَـا وَإِنَـائِـهَـا

فَـإِنَّـكُـمْ إِنْ تَـسْـأَلُـوا الـشَّـاةَ تَـشْـهَـدِ

دَعَـاهَـا بِـشَـاةٍ حَـائِـلٍ فَـتَـحَـلَّـبَـتْ

عَـلَـيْـهِ صَـرِيـحَـاً ضَـرَّةُ الـشَّـاةِ مُـزْبِـدِ

فَـغَـادَرَهَـا رَهْـنَـاً لَـدَيْـهَـا لِـحَـالِـبٍ

يُـرَدِّدُهَـا فِـي مَـصْـدَرٍ ثـمَّ مَـوْرِدِ

- **كَلِمَةٌ قَالَهَا النَّبِيُ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ أَطْفَأَتْ حُرُوبَ الأَوْسِ وَالخَزْرَجِ**

أَيْنَ أَسْعَدُ بنُ زُرَارَة ؟

رَوَى عُثْمَانُ بنُ حَنِيفِ كَمَا جَاءَ فِي وَفَاءِ الوَفَا للسَمَنْهُودِي أَنَّهُ لَمَّا نَزَلَ الرَّسُولُ عَلَي بَنِي عَمْرُو بنِ عَوْفِ (وَهُمُ الأَوْسُ) وَكَانَتِ الخَزْرَجُ تَخَافُ أَن تَدْخُلَ دَارَ الأَوْسِ ، وَكَانَ أَسْعَدُ بنُ زُرَارَة مِنَ الخَزْرَجِ ، وَقَدْ قَتَلَ نَبتَلْ بن الحَارثِ مِنَ الأَوْسِ يَوْمَ بُعَاثِ فَقَالَ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ : أَيْنَ أَسْعَدُ بْنُ زُرَارَة ؟ قَالَ سَعْدُ بْنُ خَيْثَمَة وَمُبَشّرُ بنِ عَبْدِ المُنْذِرِ: كَانَ يَا رَسُولَ اللهِ أَصَابَ مِنَّا رَجُلاً يَوْمَ بُعَاث ، فَجَاءَ أَسْعَدُ بْنُ زُرَارَةَ مُتَقَنّعاً بَيْنَ المَغْرِبِ وَالعِشَاءِ ، فَلَمَّا رَآهُ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ فَقَالَ: يَا أَبَا أُمَامَةَ جِئْتَ مِن مَنْزِلِكَ إِلَي هُنَا ، وَبَيْنَكَ وَبينَ القَومِ مَا بَيْنَكَ ؟ قَالَ: لَا وَالَّذِي بَعَثَكَ بِالحَقّ مَا كُنْتُ لأَسْمَعُ بِكَ فِي مَكَانٍ إِلَا جِئْتُ ، ثُمَّ بَاتَ عِنْدَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ حَتَّي أَصْبَحَ ثُمَّ غَدَا ، فَقَالَ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ لِسَعْدِ بْنِ خَيْثَمَةَ وَرِفَاعَةَ بْنِ عَبدِ المُنْذِرِ: أَجِيرُوهُ ؛ قَالُوا: أَنْتَ يَا رَسُولَ اللهِ فَأَجِرْهُ ، فَجِوَارِنَا فِي جِوَارِكَ ، فَقَالَ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ: يُجِيرُهُ بَعْضُكُمْ ، فَقَالَ سَعْدُ بْنُ خَيْثَمَةَ: هُوَ فِي جِوَارِي يَا رَسُولَ اللهِ ، ثُمَّ ذَهَبَ سَعْدُ بنُ خَيْثَمَةَ إِلَي أَسْعَد بِنِ زُرَارَةَ فِي بَيْتِهِ فَجَاءَ بِهِ يَدَهُ فِي يَدِهِ ظُهْرَاً ، ثُمَّ قَالَتِ الأَوْسَ : يَا رَسُولَ اللهِ كُلُّنَا لَهُ

جَارُ ، فَكَانَ أَسْعَدُ بْنُ زُرَارَةَ يَغْدُو وَيَرُوحُ إِلَي رَسُولِ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ وَهُمْ يَقُولُونَ: مَرْحَباً بِضَيْفِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ ، وَهَكَذَا بِسُؤَالِ رَسُولِ اللهِ أَيْنَ أَسْعَدُ بْنُ زُرَارَةَ أَطْفَأَ حَرْباً مُدَّتُهَا مِائَةٌ وَعِشْرُونَ عَاماً بَيْنَ الأَوْسِ وَالخَزْرَجِ.

- إِشَارَاتٌ وَبِشَارَاتٌ : ــ

أَوْلاً: مَا أَحْوَجَنَا إِلَى رَسُولِ اللهِ فِي حَيَاتِنَا ، لِيَحُلَّ لَنَا مَا قَدْ أَشْعَلْنَاهُ مِن نِيرَانِ الصِّرَاعَاتِ الدُّنْيَوِّيَةِ التي قَطَعَتْ الأَرْحَامَ وَأَفْسَدَتِ الْعَلَاقَاتُ بَينَ الأَفْرَادِ وَالمُجْتَمَعَاتِ.

ثَانياً: جِئْتَ وَبَيْنَكَ وَبَينَ القَوْمِ مَا بَيْنَكَ.

سَيِّدُنَا النَّبِيُ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ أَعْجَبَهُ حِرْصَ أَسْعَدَ عَلَى رُؤْيَاهُ الَّذِي قَدْ يُكَلِّفُهُ حَيَاتَهُ ، فَمَاذَا قَالَ أَسْعَدُ ؟ سَيِّدُنَا أَسْعَدُ قَالَ : مَا كُنْتُ لِأَسْمَعَ بِكَ فِي مَكَانٍ إِلَا جِئْتُ.

تَحْتَاجُ القُلُوبُ أَن تَتَّصِلَ بِهَذِهِ المَعَانِي ، كَمْ مِنْ سُنَّةٍ طَلَبَنَا إِلَيْهَا الحَبِيبُ وَتَخَلَّفْنَا رَغْمَ أَنَّهُ لَا عُذْرَ لَنَا.

ثَالِثَاً: أَجِيرُوا أَسْعَدَا.

هَذَا خِطَابٌ مُوَجَّهٌ لِلأَوْسِ أَنْ يُجِيرُوا أَسْعَدَ بِنِ زُرَارَةَ مِنَ الخَزْرَجِ الَّذِي قَتَلَ سَيِّدَهُمْ ، وَكَأَنَّهُ يَمْتَحِنُ حُبَّهُمْ لَهُ ، فَنَجَحَتْ

قُلُوبُهُمْ التي غَلَبَهَا حُبُّ النَّبِي وَالفَنَاءُ فِيهِ ، فَقَالُوا: بَلْ أَنْتَ أَجِرْهُ فَجِوَارِنَا فِي جِوَارِكَ يَا رَسُولَ اللهِ.

مُنْتَهَى الفَنَاءِ فَي المَحْبُوبِ أَنْ يَغْلِبَ حُبُّ الرَّسُولِ حُبَّهُمْ لِلْقَبِيلَةِ وَالعَائِلَةِ وَالحِزْبِ ، وَتَقُومُ فِكْرَةُ الوَلَاءِ وَالبَرَاءِ عَلَى أَسَاسِ مَا يُحِبُّهُ الرَّسُولُ(وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَن يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ۗ)

وَفِي كَمَالِ الحُبِّ مِيزَانٌ وَإِلَا فَهُوَ وَهْمٌ (قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُم مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ).

<u>رَابِعَاً:</u> كُلُّنَا لَهُ جَارٌ يَا رَسُولَ اللهِ.

هَكَذَا خَرَجَتْ قَبِيلَةُ الأَوْسِ عَنْ عَصَبِيَّتِهَا وَتَنَازَلَتْ عَنْ ثَوْرَتِهَا وَتَغَافَلَتْ عَنْ ثَأْرِهَا مَحَبَّةً وَطَاعَةً لِرَسُولِ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ.

(دَعُوهَا فَإِنَّهَا مَأْمُورَةٌ)

دَرْسٌ فِي فَنَاءِ العَبْدِ عَنْ هَوَاهُ لِمَوْلَاهُ

أَرَادَ المُصْطَفَى صَلَّى اللهُ عَلَيهِ وَسَلَّمَ مِنْ أَوْلِ يَوْمٍ أَنْ يُؤَصِّلَ لِمَبْدَأِ أَنَّنَا دَوْلَةٌ مُنْبَنِيَةٌ عَلَى مُرَادِ اللهِ ، وَأَنَّنَا نَسِيرُ تَبَعَاً لِمَا يُحِبُّ اللهُ ، وَإِنْ خَالَفَ ذَلِكَ مَا نَهْوَى ، وَأَرَادَ أَنْ يُعَلِمَنَا كَيْفَ تَسْجُدُ اخْتِيَارَاتُنَا الحَيَاتِيَّةُ لِمَا اخْتَارَهُ اللهُ وَمُرَادُهُ.

- أَقِمْ عِنْدَنَا حَيْثُ العَدَدُ وَالمَنْعَةُ وَالثَّرْوَةُ:

رَكِبَ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ رَاحِلَتَهُ بَعْدَ الجُمْعَةِ مُتَوَجِّهَاً لِلْمَدِينَةِ : أَيْ وَقَدْ أَرْخَى زِمَامَهَا وَلَمْ يُحَرِّكهَا وَهِي تَنْظُرُ يَمِيناً وَشِمَالاً ، فَسَأَلَهُ بَنُو سَالِمٍ مِنْهُمْ عِتْبَانُ بِكَسْرِ العَيْنِ المُهْمَلَةِ ابْنُ مَالِكٍ ، وَنَوْفَلُ بِنُ عَبْدِ اللهِ بِنُ مَالِكٍ ، وَعِبادَةُ بْنُ الصَّامِت ، فَقَالُوا : يَا رَسُولَ اللهِ أَقِمْ عِنْدَنَا فِي العَدَدِ وَالعِزَّةِ وَالمَنْعَةِ.وفِي لَفْظٍ « وَالثَّرْوَةِ » وَفِي لَفْظٍ « انْزِلْ فِينَا ، فَإِنَّ فِينَا العَدَدَ وَالعُدَّةَ وَالحَلْقَةَ » أَي السِّلَاحُ « وَنَحْنُ أَصْحَابُ الحَدَائِقِ وَالدَّرَكِ ، يَا رَسُولَ اللهِ كَانَ الرَّجُلُ مِنَ العَرَبِ يَدْخُلُ هَذِهِ البُحَيْرَةِ خَائِفَاً فَيَلْجَأَ إِلَيْنَا.

دَرْسٌ أَنَّنَا أُمَّةٌ عِزُّنَا فِي سُجُودِنَا لِلْمُسَبِبِ مَعَ الأَخْذِ بِالأَسْبَابِ ، وَأَنَّنَا نَسْتَمِدُ النَّصْرَ مِن تَسْلِيمِنَا لِأَمْرِ اللهِ ، فَقَالَ لَهُمْ خَيْرَاً ، وَقَالَ : خَلُّوا سَبِيلَهَا ، يَعْنِي نَاقَتَهُ ، دَعُوهَا فَإِنَّهَا مَأْمُورَةٌ ،

أَيْ وَفِي رِوَايَةٍ « إِنَّهَا مَأْمُورَةٌ خَلُّوا سَبِيلَهَا ، وَهُوَ يَتَبَسَّمُ وَيَقُولُ : بَارَكَ اللهُ عَلَيكُمْ ، فَانْطَلَقَتْ حَتَّى وَرَدَتْ دَارَ بَنِي بَيَاضَة » أَي مَحَلَّتَهُمْ ، أَيْ وَالمُرَادُ القَبِيلَةُ « فَسَأَلَهُ بَنُو بَيَاضَةِ أَيْ وَمِنْهُمْ زِيَادُ بْنُ لُبَيدٍ ، وَفَرْوَةُ بْنُ عَمْرو وَمِثْلَ مَا تَقَدَّمَ ، وَأَجَابَهُمْ بِأَنَّهَا مَأْمُورَةٌ خَلُّوا سَبِيلَهَا ، فَانْطَلَقَتْ حَتَّى وَرَدَتْ دَارَ بَنِي سَاعِدَة أَيْ وَمِنْهُمْ سَعْدُ بْنُ عِبَادَةَ وَالمُنْذِرُ بْنُ عَمْرُو وَأَبُو دُجَانَةَ ، فَسَأَلَهُ بَنُوسَاعِدَة بِمِثْلِ ذَلِكَ وَأَجَابَهُمْ بِخَلُّوا سَبِيلَهَا فَإِنَّهَا مَأْمُورَةٌ ، فَانْطَلَقَتْ حَتَّى مَرَّتْ بِدَارِ عُدَيّ بِنِ النَّجَّارِ وَهُمْ أَخْوَالُهُ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ » أَيْ أَخْوَالُ جَدِّهِ عَبْدِ المُطَّلِبِ كَمَا تَقَدَّمَ ، أَيْ بِأَوَائِلِ دُورِهِمْ « فَسَأَلَهُ بَنُوعُدَي بِن النَّجَّارِ أَيْ أُولَئِكَ الطَّائِفَةُ مِنْهُمْ بِمِثْلِ مَا تَقَدَّمَ » ، أَيْ وَفِي رِوَايَةٍ « أَنَّهُمْ قَالُوا لَهُ : نَحْنُ أَخْوَالُكَ ، هَلُمَّ إِلَى العُدَّةِ وَالمَنَعَةِ وَالعِزَّةِ مَعَ القَرَابَةِ لَا تُجَاوِزْنَا إِلَى غَيْرِنَا يَا رَسُولَ اللهِ » أَيْ زَادَ فِي رِوَايَةٍ لَا تُجَاوِزْنَا ، لَيْسَ أَحَدٌ مِنْ قَوْمِنَا أَوْلَى بِكَ مِنَّا لِقَرَابَتِنَا ، وَأَجَابَهُمْ بِأَنَّهَا مَأْمُورَةٌ ، فَانْطَلَقَتْ حَتَّى بَرَكَتْ فِي مَحَلٍ مِنْ مَحَلَّاتِ بَنِي النَّجَّارِ وَذَلِكَ فِي مَحَلِّ المَسْجِدِ ، أَيْ مَحَلُّ بَابِهِ أَوْ فِي مَحَلِّ المِنْبَرِ الآنَ ، وَذَلِكَ عِنْدَ دَارِ بَنِي مَالِكِ بنِ النَّجَّارِ ، وَعِنْدَ بَابِ أَبِي أَيُوبٍ الأَنْصَارِي » فَلَمْ يَنْزِلْ عَنْهَا صَلَّى اللهُ عَلَيهِ وَسَلَّمَ ثُمَّ وَثَبَتْ ، وَسَارَتْ غَيْرَ بَعِيدٍ وَرَسُولُ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ وَاضِعٌ لَهَا زِمَامَهَا ، ثُمَّ الْتَفَتَتْ خَلْفَهَا وَرَجَعَتْ إِلَى مَبْرَكِهَا ، فَبَرَكَتْ فِيهِ وَتَجَلْجَلَتْ أَيْ بِالجِيمِ

تَضَعْضَعَتْ وَوَضَعَتْ جِرَانِهَا أَيْ بَاطِنِ عُنُقِهَا مِنَ المَذْبَحِ إِلَى المَنْحَرِ ، وَأَزْرَمَتْ أَيْ صَوَّتَتْ مِنْ غَيْرِ أَنْ تَفْتَحَ فَاهَاً ، فَنَزَلَ عَنْهَا صَلَّى اللهُ عَلَيهِ وَسَلَّمَ ، وَقَالَ(رَبِّ أَنْزِلْنِي مُنْزَلًا مُبارَكاً وَأَنْتَ خَيْرُ الْمُنْزِلِينَ) [المؤمنون: الآية ٢٩] أَيْ قَالَ ذَلِكَ أَرْبَعَ مَرَّاتٍ ، وَأَخَذَهُ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ الَّذِي كَانَ يَأْخُذُهُ عِنْدَ الوَحْيِ أَيْ وَسُرِّيَ عَنْهُ ، وَقَالَ: هَذَا إِنْ شَاءَ اللهُ يَكُونُ المَنْزِلُ.

- المَلِكُ تُبَّعٍ يَشْتَرِي بَيْتَاً لِلنَّبِيِ وَيَهْدِيهِ لَهُ : ــ

مَا هُوَ بَيْتُ أَبِي أَيُوبَ هَذَا ؟ وَمَنْ هُوَ أَبُوأَيُوبَ ؟

يَقُولُونَ: إِنَّ أَحَدَ التَبَابِعَةَ مِنْ مُلُوكِ اليَمَنِ مَرَّ بِالمَدِينَةِ وَهُوَ فِي طَرِيقِهِ إِلَى أَفْرِيقِيَا ، وَبَعْضُ الرِّوَايَاتِ تَقُولُ : وَكَانَ مَعَهُ مِائَةٌ وَثَلَاثُونَ فَارِساً وَضِعْفُ ذَلِكَ رَاجِلاً ، وَمَعَهُ مِنْ أَجْلِ العِلْمِ وَالحِكْمَةِ العَدَدُ الكَبِيرُ ، فَلَمَّا وَصَلُوا إِلَى المَدِينَةِ تَبَايَعَ أَرْبَعُمَائَةٌ مِنْ أَهْلِ العِلْمِ وَالمَعرِفَةِ أَلَّا يَخْرُجُوا مِنَ المَدِينَةِ مَعَ المَلِكِ ، مَعَ أَنَّهُمْ جَاءُوا مَعَهُ وَهُمْ رُفَقَاؤُهُ.

فَسَأَلَهُمُ المَلِكُ: عَلَامَ امْتَنَعْتُمْ ؟ وَعَلَامَ تُحبُونَ البَقَاءَ فِي هَذِهِ البِلَادِ ؟ قَالُوا: إِنَّ البَيْتَ ــ البَيْتَ العَتِيقَ ــ وَهَذِهِ البَّلْدَةُ تَتَشَرَّفُ بِبَعْثَةِ نَبِي آَخِرِ الزَّمَانِ اسْمُهُ مُحَمَّدُ ، وَنَحْنُ نُقِيمُ نَنْتَظِرُهُ.

فَأَرَادَ أَنْ يُقِيمَ مَعَهُمْ وَوَثِقَ مِنْ كَلَامِهِمْ ؛ لَكِنْ مَا اسْتَطَاعَ ، فَبَنَى أَرْبَعَمَائَةَ بَيْتٍ لِكُلَّ وَاحِدٍ بَيْتَاً ، وَاشْتَرَى أَرْبَعَمِائَةَ جَارِيَةٍ فَأَعْتَقَهُنَّ وَزَوَّجَ كُلَّ وَاحِدٍ بِجَارِيَةٍ وَأَعْطَاهُ عَطَاءً جَزِلاً ، وَبَنَى بَيْتَاً حَتَّى إِذَا جَاءَ النَّبِيُ سَكَنَ فِيهِ.

- كِتَابُ تُبَّعٍ إِلَى رَسُولِ اللهِ :

وَكَتَبَ كِتَابَاً وَخَتَمَهُ بِالذَّهَبِ وَأَعْطَاهُ إِلَى كَبِيرِ هَؤُلاءِ العُلَمَاءِ وَالحُكَمَاءِ ، وَقَالَ: إِنْ أَدْرَكْتَهُ أَبْلِغْهُ سَلَامِي وَأَعْطِهِ كِتَابِي ، وَمِمَّا كَتَبَ فِيهِ: شَهِدْتُ عَلَى أَحْمَدَ أَنَّهُ رَسُولُ اللهِ خَالِقِ النِسَمِ ، وَلَوْ طَالَ عُمْرِي إِلَى عَهْدِهِ لَكُنْتُ وَزِيرَاً لَهُ وَابْنُ عَمٍ شَهِدَ بِأَنَّهُ آمَنَ بِرَسُولِ اللهِ ، وَلَوْ أَنَّهُ أَدْرَكَهُ لَكَانَ وَزِيرَاً لَهُ ، أَيْ: مُعِينَاً مُسَاعِدَاً وَابْنَ عَمِّهِ.

وَخَتَمَ الكِتَابَ وَقَالَ لِكَبِيرِ العُلَمَاءِ : إِنْ أَدْرَكْتَهُ فَأَعْطِهِ كِتَابِي ، وَإِن لَمْ تُدْرِكْهُ فَأَعْطِهِ لِوَلَدِكَ ، وَوَلَدِكَ لِوَلَدِهِ ، وَوَلَدِ وَلَدِكَ لِوَلَدِهِ ، حَتَّى يَصِلَ إِلَيْهِ.

لَمَّا ظَهَرَ النَّبِيُ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ وَصَلَ الكِتَابُ إِلَى رَجُلٍ اسْمُهُ أَبُولَيْلَى ، فَذَهَبَ بِهِ إِلَى رَسُولِ اللهِ فِي مَكَّةَ ، فَلَمَّا جَاءَ بِهِ قَبْلَ أَنْ يُكَلِمَهُ قَالَ : (أَنْتَ أَبُولَيْلَى ؟ قَالَ : مَنْ أَنْتَ ؟ وَاللهِ مَا وَجْهُكَ بِوَجْهِ سَاحِرٍ ، كَيْفَ عَرَفْتَ أَنِّي أَبُولَيْلَى ؟ قَالَ : مَعَكَ الكِتَابُ كَذَا ، قَالَ : بَلَى).

رَوَى أَحْمَدُ بِسَنَدٍ ضَعِيفٍ فِي مُسْنَدِهِ عَنْ سَهْلِ بْنِ سَعَدٍ قَالَ : سَمِعْتُ رَسُولَ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ يَقُولُ : (لَا تَسُبُّوا تُبَّعَاً ؛ فَإِنَّهُ قَدْ كَانَ أَسْلَمَ).

- أَبُوأَيُوبَ الأَنْصَارِيُ وَشَرَفُ خِدْمَةِ الحَبِيبِ : ــ

كَانَ أَبُوأَيُوبَ الأَنْصَارِيُ رَضِيَ اللهُ عَنْهُ مِنَ الأَسْبَقِينَ فِي الإِسْلَامِ ، وَمِنْ أَشَدِّ الصَّحَابَةِ إِيمَانَاً وَنُصْرَةً لِلإِسْلَامِ وَالنَّبِي صَلَّى اللهُ عَلَيهِ وَسَلَّمَ ، وَكَانَ قَدْ الْتَقَى مَعَ النَّبِي صَلَّى اللهُ عَلَيهِ وَسَلَّمَ فِي مَكَّةَ قَبْلَ هِجْرَتِهِ لِلْمَدِينَةِ ، وَذَلِكَ فِي بَيْعَةِ العَقَبَةِ الثَانِيَةِ المُبَارَكَةِ ، فَقَدْ كَانَ مِنَ الرِّجَالِ المُؤْمِنِينَ السَّبْعِينَ الَّذِينَ بَايَعُوا النَّبِيَ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ.

- إِخْتِيَارُ دَارِ أَبِي أَيُوبَ لِلسَّكَنِ : ــ

مِنْ مَظَاهِرِ فَنَاءِ أَبِي أيُوبَ الأَنْصَارِي فِي الحَبِيبِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ ، بَرَكَتِ النَّاقَةُ أَمَامَ دَارِ أَبِي أَيُوبٍ الأَنْصَارِي رَضِيَ اللهُ عَنْهُ ، وَكَانَ الجَمِيعُ يَغْبِطُهُ عَلَى ذَلِكَ. لَقَد فَضَّلَ النَّبِيُ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ أَنْ يَنْزِلَ بِدَارِ أَبِي أَيُوبَ الأَنْصَارِي رَضِيَ اللهُ عَنْهُ فِي الطَّابَقِ الأَوَّلِ ـ السُفْلِي ـ ، وَأَنْ يَصْعَدَ أَبُوأَيُوبَ وَزَوْجَتَهُ رَضِيَ اللهُ عَنْهُمْ إِلَى الطَّابَقِ الثَّانِي ـ العُلْوِي ـ ، لَأَنَّهُ مِنَ المُمْكِنِ أَنْ يَأْتِيَ لِلرَّسُولِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ ضُيُوفَاً فَيَسْتَقْبِلَهُمْ دُونَ إِزْعَاجِ أَهْلِ البَيْتِ ، لَكِن أَبُو أَيُوبَ وَزَوْجَتَهُ

رَضِيَ اللهُ عَنْهُمْ لَمْ يَتَقَبَّلُوا هَذَا ، أَنْ يَكُونُوا فِي مَقَامٍ أَعْلَى مِنَ النَّبِيِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ.

ظَلَّ أَبُو أَيُوبٍ رَضِيَ اللهُ عَنْهُ يُلِّحُ عَلَى النَّبِي صَلَّى اللهُ عَلَيهِ وَسَلَّمَ وَيَرْجُوهُ أَنْ يَنْتَقِلَ إِلَى الطَّابَقِ الأَعْلَى ، فَقَبِلَ النَّبِيُ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ رَجَاءَهُ ، وَمَكَثَ النَّبِيُ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ فِي دَارِ أَبِي أَيُوبَ رَضِيَ اللهُ عَنْهُ حَتَّى أَتَمُّوا بِنَاءَ المَسْجِدِ النَّبَوِي ، وَبِنَاءَ حُجْرَةٍ لِلرَّسُولِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ فِيهِ.

- ثِقَةُ الحَبِيبِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ فِي كَرَمِهِ : ــ

وَذَكَرَ أَنَّهُ ذَاتَ يَوْمٍ خَرَجَ أَبُوبَكْر رَضِيَ اللهُ عَنْهُ بِالظَهِيرَةِ إِلَى المَسْجِدِ فَرَآهُ عُمَرُ رَضِيَ اللهُ عَنْهُ فَقَالَ: يَا أَبَا بَكْرَ مَا أَخْرَجَكَ هَذِهِ السَّاعَةَ ؟ قَالَ : مَا أَخْرَجَنِي إِلَا مَا أَجِدُ مِن شِدَّةِ الجُوعِ ، فَقَالَ عُمَرُ: « وَأَنَا وَاللهِ مَا أَخْرَجَنِي غَيْرَ ذَلِكَ ، فَبَيْنَمَا هُمَا كَذَلِكَ إِذْ خَرَجَ عَلَيْهِمَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ فَقَالَ : مَا أَخْرَجَكُمَا هَذِهِ السَّاعَةَ ؟ قَالا: وَاللهِ مَا أَخْرَجَنَا إِلَا مَا نَجِدُ فِي بُطُونِنَا مِنْ شِدَّةِ الجُوعِ ، فَقَالَ عَلَيهِ الصَّلاةُ وَالسَّلامُ: « وَأَنَا مَا أَخْرَجَنِي غَيْرَ ذَلِكَ ، قُومَا مَعِي » ، فَانْطَلَقُوا فَأَتَوا بَابَ أَبِي أَيُوبَ الأَنْصَارِي. فَلَمَّا سَمِعَ أَبُو أَيُوبَ صَوْتَ النَّبِي صَلَّى اللهُ عَلَيهِ وَسَلَّمَ ، أَقْبَلَ مُسْرِعَاً مُرَحِباً بِالرَّسُولِ وَبِمَنْ مَعَهُ ، ثُمَّ انْطَلَقَ أَبُو أَيُوبَ إِلَى نَخِيلِهِ فَقَطَعَ لَهُمْ غُصْنَاً فِيهِ تَمْرٌ ، ثُمَّ قَالَ : لَأَذْبَحَنَّ لَكَ يَا رَسُولَ اللهِ فَقَالَ صَلَى اللهُ عَلَيهِ وَسَلَّمَ : «

إِنْ ذَبَحْتَ فَلَا تَذْبَحَنَّ ذَاتَ لَبَنٍ ». فَأَخَذَ أَبُو أَيُوبَ جَدْيَاً فَذَبَحَهُ ، فَلَمَّا انْتَهَى مِنَ الطَّعَامِ وَضَعَهُ بَيْنَ يَدَيِ النَّبِيِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ وَصَاحِبَيْهِ.أَخَذَ الرَّسُولُ قِطْعَةً مِنَ الجَدْيِ وَوَضَعَهَا فِي رَغِيفٍ ، وَقَالَ: « يَا أَبَا أَيُوبٍ بَادِرْ بِهَذِهِ القِطْعَةِ إِلَى فَاطِمَةَ ، فَإِنَّهَا لَمْ تُصِبْ مِثْلَ هَذَا مُنْذُ أَيَّامٍ ». فَلَمَّا أَكَلُوا وَشَبِعُوا ، قَالَ النَّبِيُ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ : « خُبْزٌ ، وَلَحْمٌ ، وَتَمْرٌ ، وَبُسْرٌ ، وَرُطَبٌ » ، وَدَمَعَتْ عَيْنَاهُ ، ثُمَّ قَالَ: « وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ هَذَا هُوَ النَّعِيمُ الَّذِي تُسْأَلُونَ عَنْهُ يَوْمَ القِيَامَةِ » ، ثُمَّ نَهَضَ الرَّسُولُ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ وَقَالَ لِأَبِي أَيُوبٍ : « ائْتِنَا غَدَاً » ، وَلَمَّا ذَهَبَ أَبُو أَيُوبُ إِلَى النَّبِي صَلَّى اللهُ عَلَيهِ وَسَلَّمَ أَعْطَاهُ جَارِيَةً كَانَتْ تَخْدُمُهُ ، وَقَالَ لَهُ: « اسْتَوْصِ بِهَا خَيْرَاً يَا أَبَا أَيُوبَ فَإِنَّا لَمْ نَرَ مِنْهَا إِلَا خَيْراً مَا دَامَتْ عِنْدَنَا » ، فَعَادَ أَبُو أَيُوبُ إِلَى بَيْتِهِ وَمَعَهُ الجَارِيَة ، فَلَمَّا رَأَتْهُ زَوْجَتَهُ سَأَلَتْهُ مِنْ أَيْنَ أَتَى بِهَا ؟ ، فَقَالَ لَهَا : أَعْطَانِي إِيَّاهَا رَسُولُ اللهِ وَأَوْصَانِي بِهَا خَيْرَاً ، فَقَالَتْ وَكَيْفَ نَصْنَعُ بِهَا حَتَّى نُنَفِّذَ وَصِيَّةَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ فَقَالَ: وَاللهِ لَا أَجِدُ لِوَصِيَّةِ رَسُولِ اللهِ بِهَا خَيْرَاً مِنْ أَنْ أَعْتِقُهَا ، فَقَالَتْ : أَحْسَنْتَ صُنْعَاً.

- أقام عَلَى بَابِ النَّبِي يَحْرُسُهُ خَوْفاً مِنَ السَّيِدَةِ صَفِّيةَ :

حَرَسَكَ اللهُ حَيَّاً وَمَيّتَاَ

وَمِنْ شِدَّةِ حُبِّهِ لِلنَّبِي صَلَّى اللهُ عَلَيهِ وَسَلَّمَ وَخَوْفِهِ عَلَيهِ ، كَانَ يَحْرُسُهُ فِي كَثِيرٍ مِنَ المَوَاقِفِ ، فَقَدْ ذَكَرَ الوَاقِدِيُ: أَنَّهُ لَمَّا دَخَلَ الرَّسُولُ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ بِأُمِّ المُؤْمِنِينَ صَفِّيَة بِنْتِ حُيَيِّ بْنِ أَخْطَب بنِ سَعْيةَ ، مِنْ سِبْطِ الْلَّاوِي بنِ يَعْقُوبَ بِنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ الخَلِيلِ ، بَاتَ أَبُوأَيُّوبُ عَلَى بَابِ النَّبِي عَلَيهِ الصَّلَاةُ وَالسَّلَامُ ، فَلَمَّا أَصْبَحَ فَرَأى رَسُولَ اللهِ كَبَّرَ ، وَمَعَ أَبِي أَيُّوبَ السَّيْفَ ، فَقَالَ: يَا رَسُولَ اللهِ ، كَانَتْ جَارِيَةً حَدِيثَةَ عَهْدٍ بِعُرْسٍ ، وَكُنْتَ قَتَلْتَ أَبَاهَا وَأَخَاهَا وَزَوْجَهَا ، فَلَمْ آَمَنَهَا عَلَيْكَ.فَضَحِكَ النَّبِيُ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ وَقَالَ لَهُ خَيْرَاً.وَقِيلَ قَالَ لَهُ: « حَرَسَكَ اللهُ حَيَّاً وَمَيّتَاً ».

وَفِي هَذَا يَقُولُ الحَافِظُ العِرَاقِي : ـ

فَبَرَكَتْ نَاقَتُهُ المَأْمُورَةْ

بِمَوْضِعِ المَسْجِدِ فِي الظّهِيرَهْ

فَـحَـلَّ فِـي دَارِ أَبِـي أَيُّـوبَـا

حَتَّى ابْتَنَى مَسْجِدَهُ الرَّحِيبَا

وَحَـوْلَـهُ مَـنَـازِلاً لِأَهْـلِـهِ

وَحَـوْلَـهُ أَصْحَـابُـهُ فِي ظِـلِّـهِ

طَابَتْ بِـه طَيْبَتهُ مِنْ بَعْدِ الرَّدَى

أَشْرَقَ مَـا قَدْ كَـانَ مِنْـهَـا أَسْـوَدَا

(كَيْفَ عَاشَ أَنَسُ فِي نُورِ الحَبِيبِ)

سَيِّدُنَا أَنَسُ يَوْمَ دَخَلَ النَّبِيُ المَدِينَةَ كَانَ ابْنَ عَشْرِ سِنِينَ. مَاذَا رَأَى ؟ هَلْ بَشَرِيَّةُ النَّبِي ؟ هَلْ رَأَى نُورَ النَّبِي ؟ هَلْ رَأَى رُوحَانِيَّةَ النَّبِي ؟

أُنْظُرْ لِمَا جَاءَ فِي صَحِيحِ الإِمَامِ التِرْمِذِي مِنْ حَدِيثِ سَيِّدِنَا أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ (لَمَّا كَانَ اليَوْمُ الَّذِي دَخَلَ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ المَدِينَةَ أَضَاءَ مِنْهَا كُلُّ شَيءٍ ، فَلَمَّا كَانَ اليَوْمُ الَّذِي مَاتَ فِيهِ أَظْلَمَ مِنْهَا كُلُّ شَيءٍ ، وَنَفَضنَا عَن رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الأَيْدِيَ وَإِنَّا لَفِي دَفْنِهِ حَتَّى أَنْكَرْنَا قُلُوبَنَا).

تَأَمَّلْ مَعِي : ــ

أَوْلاً : أَضَاءَ مِنْهَا كُلُّ شَيءٍ.

إِنَّهُ لَمْ يَرَ نُورَهُ فَحَسْب ، بَلْ رَأَى رُوحَانِيَّةَ تَأْثِيرِ وَانْعِكَاسَاتِ أَنْوَارِهِ فِي كُلِّ شَيءٍ ، وَكَأَنَّهُ أَعْلَنَ أَنَّهُ مُنْذُ رَآهُ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ اتَّصَلَتْ عُيُونُهُ بِسِرِّ نُورَانِيَّتِهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ ، فَلَمْ يَعُدْ يَرَى فِي العَالَمِ المُحِيطِ سِوَاهُ ، وَلَمْ يَعُدْ يَنْظُرْ لِلْأَشْيَاءِ إِلَا بِهِ.

ثَانِيَاً : وَإِنَّا لَفِي دَفْنِهِ حَتَّى أَنْكَرْنَا قُلُوبَنَا.

كَأَنَّهُ يَقُولُ إِنَّهُ ذَلِكَ النُّورُ وَتِلْكَ الرُّوحَانِيَّةُ المُحَمَّدِيَّةُ قَدْ أَحْيَتْ قُلُوبَهُمْ ، حَتَّى أَنَّهُم مَا أَنِ انْتَقَلَ لِعَالَمِ البَرْزَخِ مَعَ وُجُودِ نُورِهِ وَإِحَاطَةِ رُوحَانِيَاتِهِ وَسُنَّتِهِ مِن طَرِيقِ (وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللهِ) ، إِلَا قَدْ أَنْكَرُوا مَا كَانَ يَحْصُلُ لِقُلُوبِهِمْ مِنْ تَجَلِّي نَظْرَتِهِ المُبَاشِرَةِ ، وَرَوَاحِهِمْ وَغدوهمْ فِي حَضْرَتِهِ وَحُضُورِهِ ، فَمَا بَالُ أَقْوَامٍ ضَيَّعُوا سُنَّتَهُ وَبَدَّلُوا مِلَّتَهُ ، وَهَجَرُوا طَرِيقَتَهُ ، وَأَعْرَضُوا عَنْ مَحَبَّتِهِ ، كَيْفَ تَعِيشُ قُلُوبُهُمْ وَكَيْفَ تَعْمُرُ حَيَاتُهُمْ ؟.

وَكَأَنَّ سَيِّدِنَا اَنَس يَشِيرُ إِلَى أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ عَلَى التَّحْقِيقِ هُوَ نُورُ وَرُوحُ الحَيَاةِ.

- **(بَدَتْ شَمْسُ مَحْبُوبِي)**

بَدَتْ شَمْسُ مَحْبُوبِي وَلَاحَتْ لِنَاظِرِي

فَوَلَّتْ غُيُومُ العَالَمِينَ عَنِ السِّرِّ

وَأَشْرَقَتِ الأَنْوَارُ مِنْ كَنْزِ غَيْبِهَا

تَلَأْلَأَ عَدَمِي فِي الوُجُودِ كَمَا الذَّرِ

وَلَاحَ شُـعَـاعٌ مِنْ جَـمَـالِ جَـلَالِـهِ

فَـصَـيَّرَ وَهْمِـي بِالـضِّيَـاءِ كَمَا

الـدُّرِ

غُـيِّـبْـتُ فِي حُـلَـلِ الـكَـمَـالِ مُـشَـاهِـدَاً

وَطَـابَ رَبِيعُ العُمْرِ فِي لَيْلَـةِ الـقَـدْرِ

تَـجَـلَّـتْ لِـرُوحِـي وَانْـجَـلَـتْ أَنْـوَارُهَـا

فَجَالَـتْ بِحَضَرَاتِ السَّلَامِ إِلَى

الفَجْرِ

فَطَابَتْ مَجَالِي الذَّاتِ فِي رَوْضِ حَضْرَةٍ

وَدَارَتْ لَنَا الكَاسَاتِ صِرْفَاً مِنَ الخَمْرِ

حَـبِـيـبِـي تَـجَـلَّـى بَعْدَ كَـشْـفٍ بِـلَا مِـرَا

فَـسَـجَـدَتْ نَـوَاصِـيـنَـا تُـسـبِـحُ لِلْـبَرِّ

وَقُـمْـتُ عَـلَى قَـدَمِ الـتَّـبَـتُّـلِ مَـادِحَـاً

وَجَـلَـت كَمَالَاتُ الـحَـبِيبِ عَنِ الشِّعْـرِ

(أَوَّلُ مَسْجِدٍ فِي الإِسْلَامِ)

مَسْجِدُ قُبَاءٍ

وَكَانَ أَوَّلُ عَمَلٍ قَامَ بِهِ رَسُولُ اللهِ صَلّى اللهُ عَلَيهِ وَسَلّمَ لَمَّا قَدِمَ قَبَاءَ أَنْ أَسَّسَ مَسْجِدَ قُبَاءٍ ، كَي يَكُونَ لِلْمُسْلِمِينَ مَكَانٌ يُصَلُّونَ فِيهِ ، وَيَجْمَعُهُمْ عَلَى البِرِّ وَالخَيْرِ وَالتَّقْوَى ، وَهُوَ المَسْجِدُ الَّذِي أُسِّسَ عَلَى التَّقْوَى ، وَهُوَ أَوَّلُ مَسْجِدٍ بُنِيَ فِي الإِسْلَامِ لِكَافَّةِ المُسْلِمِينَ ، وَهُوَ المُرَادُ بِقَوْلِهِ تَعَالَى: ــ

(لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَّهِّرِينَ).

- أَسْبَابُ وَصْفِهِمْ بِالمُتَطَّهِرِينَ :

رَوَى الطَّبَرَانِيُ بِسَنَدِهِ عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ هَذْهِ الآَيَةُ : (فِيهِ رِجالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا) ، بَعَثَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ إِلَى عُوَيْمِ بْنِ سَاعِدَة فَقَالَ : « مَا هَذَا الطهُورُ الَّذِي أَثْنَى اللهُ عَلَيْكُمْ ؟ ».

فَقَالَ : يَا رَسُولَ اللهِ مَا خَرَجَ مِنَّا رَجُلٌ وَلَا امْرَأَةٌ مِنَ الغَائِطِ إِلَا غَسَلَ فَرْجَهُ أَوْ قَالَ مَقْعَدَتَهُ ، فَقَالَ النَّبِيُ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ : « هُوَ هَذَا » وَرَوَى نَحْوَهُ أَيْضَاً أَبُو دَاودَ وَالتِرْمِذِيُ وَابْنُ مَاجَة.

- جِبْرِيلُ وَقِبْلَةِ مَسْجِدِ قُبَاءٍ :

وَقَدْ وَرَدَ فِي مَسْجِدِ قُبَاء أَنَّ جِبْرِيلَ عَلَيهِ الصَّلاةُ وَالسَّلامُ هُوَ الَّذِي أَشَارَ لِلنَّبِي صَلَّى اللهُ عَلَيهِ وَسَلَّمَ إِلَى مَوْضِعِ قِبْلَتِهِ.

- الصَّلَاةُ فِيهِ بِعُمْرَةٍ :

وَلَمَّا كَانَ قُبَاءُ أَوَّلَ مَسْجِدٍ بُنِيَ فِي الإِسْلَامِ وَجُعِلَ لِعُمُومِ النَّاسِ مِنْ هَذِهِ الأُمَّةِ ، فَقَدْ كَانَ النَّبِيُ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ يَحْمِلُ لَهُ ذِكْرَيَاتٍ كَرِيمَةٍ فِي نَفْسِهِ ، وَقَدْ ثَبَتَ فِي الحَدِيثِ الصَّحِيحِ أَنَّهُ كَانَ يَزُورُهُ كُلَّ يَوْمِ سَبْتٍ ، تَارَةً رَاكِباً وَتَارَةً مَاشِياً ، وَفِي الحَدِيثِ الصَحِيحِ أَيْضَاً أَنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ قَالَ: « صَلَاةٌ فِي مَسْجِدِ قُبَاءٍ كَعُمْرَةٍ ». رَوَاهُمَا الشَّيْخَان.

وَرَوَى التِرْمِذِيُ عَنْ أُسَيْدِ بْنِ ظُهَيْرٍ عَنِ النَّبِي صَلَّى اللهُ عَلَيهِ وَسَلَّمَ قَالَ : « الصَّلَاةُ فِي مَسْجِدِ قَبَاءٍ رَكْعَتَيْنِ أَحَبُّ إِلَيَّ مِنْ أَنْ آتِي بَيْتَ المَقْدِسِ مَرَّتَينِ ، لَوْ يَعْلَمُونَ مَا فِي قُبَاءٍ لَضَرَبُوا إِلَيهِ أَكْبَادَ الإِبِلِ » ، وَرَوَى ابْنُ مَاجَةَ عَنْ سَهْلِ بْنِ حَنِيفٍ أَنَّ النَّبِيَ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ قَالَ : « مَنْ تَطَهَّرَ فِي بَيْتِهِ ، ثُمَّ أَتَى مَسْجِدَ قُبَاءٍ فَصَلَّى فِيهِ صَلَاةً كَانَ كَأَجْرِ عُمْرَةٍ ».

- **المُصْطَفَى يَضَعُ حَجَرَ الأَسَاسِ بِيَدِهِ :**

كَانَ النَّبِيُ صَلَّى اللهُ عَليهِ وَسَلَّمَ هُوَ أَوَّلُ مَن وَضَعَ حَجَراً فِي قِبْلَتِهِ ؛ فَكَانَ يَأتِي بِالحَجَرِ قَدْ صَرَّهُ إِلَى بَطْنِهِ فَيَضَعَهُ ، فَيَأتِيَ الرَّجُلُ يُرِيدُ أَنْ يُقِلَّهُ فَلَا يَسْتَطِيعُ حَتَّى يَأْمُرَهُ أَنْ يَدَعَهُ وَيَأَخُذَ غَيْرَهُ ، ثُمَّ جَاءَ أَبُوبَكْرٍ بِحَجَرٍ فَوَضَعَهُ ، ثُمَّ جَاءَ عُمَرُ بِحَجَرٍ فَوَضَعَهُ إِلَى حَجَرِ أَبِي بَكْرٍ.

- **إِشَارَاتٌ وَبِشَارَاتٌ :**

<u>أولاً</u> لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ.

هَذَا دَلِيلٌ قَاطِعٌ أَنَّ رَسُولَنَا لَا يَعْرِفُ الكَسَلَ وَلَا التَّسْوِيفَ.

فَقَدَ أَقَامَ أَيَّاماً فَكَانَ مِنْ أَوَّلِ يَوْمٍ يَبْنِي وَيُعَمِّرُ ، وَيُؤَسِّسُ لِحَضَارَةٍ.

<u>ثانياً</u> كَانَ الحَبِيبُ بِنَفْسِهِ يُسَاهِمُ فِي البِنَاءِ.

فَقَدْ وَضَعَ أَوَّلَ لَبِنَةٍ بِيَدِهِ.

<u>ثالثاً</u> : بِنَاءُ المَسْجِدِ أَوَّلاً دَلِيلٌ أَنَّ النَّبِيَ يُشِيرُ إِلَى أَنَّ كُلَّ حَضَارَةٍ لَا تَقُومُ عَلَى المَسْجِدِ فَلَا بَقَاءَ لَهَا.

<u>رابعاً</u> قُبَاءُ هَذِهِ مَا كَانَتِ الصَّلَاةُ فِيهَا بِعُمْرَةٍ ، قَبْلَ أَنْ يَبْنِيَ هَذَا المَسْجِدَ النَّبِيُ.

لِيَعْلَمَ المُصَلِّيَ أَنَّ ثَوَابَ العُمْرَةِ هَذَا هَدِيَةٌ مِنَ اللهِ إِجْلَالاً وَدَلَالاً لِرَسُولِ اللهِ صَلَّى اللهُ عَلَيهِ وَسَلَّمَ.

خامساً قَامَ هَذَا المَسْجِدُ عَلَى التَّقْوَى ، وَرِجَالٍ يَتَطَهَّرُونَ.

لِنَعْلَمَ أَنَّ المَكَانَ بِالمَكِينِ ، وَأَنَّ شَرَفَ الدَّارِ بِالعُمَّارِ وَالأَنْوَارِ ، وَأَنَّ المَسَاجِدَ بِمَعَانِيهَا لَا بِمَبَانِيهَا.

(مَسْجِدُ الضِّرَارِ وَالتَّفْرِيقِ)

فَلَيْسَتِ العِبْرَةُ بِبِنَاءِ المَسَاجِدِ ، إِنَّمَا العِبْرَةُ بِمَعَانِيهَا

(وَالَّذِينَ اتَّخَذُواْ مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِن قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلاَّ الْحُسْنَى وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ).

وَذَكَرَ ابْنُ إِسْحَاقَ كَيْفِيَةِ بِنَاءِ هَذَا المَسْجِدِ الظَّالِمِ أَهْلُهُ ، وَكَيْفِيَةِ أَمْرِ رَسُولِ اللهِ ﷺ بِخَرَابِهِ مَرْجِعَهُ مِنْ تَبُوكَ قَبْلَ دُخُولِهِ المَدِينَةِ ، وَمَضْمُونُ ذَلِكَ أَنَّ طَائِفَةً مِنَ المُنَافِقِينَ بَنَوا صُورَةَ مَسْجِدٍ قَرِيباً مِنْ مَسْجِدِ قُبَاء ، وَأَرَادُوا أَنْ يُصَلِي لَهُمْ رَسُولُ اللهِ ﷺ فِيهِ حَتَّى يُرَوِّجَ لَهُمْ مَا أَرَادُوهُ مِنَ الفَسَادِ ، وَالكُفْرِ وَالعِنَادِ ، فَعَصَمَ اللهُ رَسُولَهُ ﷺ مِنَ الصَّلَاةِ فِيهِ ، وَذَلِكَ أَنَّهُ كَانَ عَلَى جَنَاحِ سَفَرٍ إِلَى تَبُوكَ.

فَلَمَّا رَجَعَ مِنْهَا فَنَزَلَ بِذِي آَوَانَ ـ مَكَانٌ بَيْنَهُ وَبَيْنَ المَدِينَةِ سَاعَةٌ ـ نَزَلَ عَلَيهِ الوَحْيُ فِي شَأْنِ هَذَا المَسْجِدِ ، وَهُوَ قَوْلُهُ تَعَالَى: { وَالَّذِينَ اتَّخَذُواْ مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِن قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلاَّ الْحُسْنَى وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ } الآية.

أَمَّا قَوْلُهُ: { ضِرَاراً } فَلَأَنَّهُمْ أَرَادُوا مُضَاهَاةَ مَسْجِدِ قُبَاء.

{ وَكُفْرَاً } بِاللهِ لَا لِلإِيمَانِ بِهِ.

{ وَتَفْرِيقَاً } لِلْجَمَاعَةِ عَنْ مَسْجِدِ قُبَاء.

{ وَإِرْصَادَاً } لِمَنْ حَارَبَ اللهَ وَرَسُولَهُ مِنْ قَبْلُ ، وَهُوَ أَبُوعَامِرٍ الرَّاهِبُ الفَاسِقُ قَبَّحَهُ اللهُ ، وَذَلِكَ أَنَّهُ لَمَّا دَعَاهُ رَسُولُ اللهِ ﷺ إِلَى الإِسْلَامِ ، فَأَبَى عَلَيهِ ؛ ذَهَبَ إِلَى مَكَّةَ فَاسْتَنْفَرَهُمْ ، فَجَاؤُا عَامَ أُحُدٍ فَكَانَ مِنْ أَمْرِهِمْ مَا قَدَّمْنَاهُ ، فَلَمَّا لَمْ يَنْهَضْ أَمْرُهُ ذَهَبَ إِلَى مَلِكِ الرُّومِ قَيْصَرَ لِيَسْتَنْصِرَهُ عَلَى رَسُولِ اللهِ ﷺ ، وَكَانَ أَبُوعَامِرٍ عَلَى دِينِ هِرَقْل مِمَّنْ تَنَصَّرَ مَعَهُمْ مِنَ العَرَبِ ، وَكَانَ يَكْتُبُ إِلَى إِخْوَانِهِ الَّذِينَ نَافَقُوا يَعِدُهُمْ وَيُمَنِّيهِمْ ، وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَا غُرُورَاً ، فَكَانَتْ مُكَاتَبَاتُهُ وَرُسُلُهُ تَفِدُ إِلَيْهِمْ كُلَّ حِينٍ ، فَبَنُوا هَذَا المَسْجِدَ فِي الصُورَةِ الظَاهِرَةِ ، وَبَاطِنُهُ دَارُ حَرْبٍ وَمَقَرٌ لِمَنْ يَفِدُ مِنْ عِنْدِ أَبِي عَامِرٍ الرَّاهِبِ ، وَمَجْمَعٌ لِمَنْ هُوَ عَلَى طَرِيقَتِهِمْ مِنَ المُنَافِقِينَ.

وَلِهَذَا قَالَ تَعَالَى : { وَإِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِن قَبْلُ }.

ثُمَّ قَالَ : { وَلَيَحْلِفُنَّ } أَيْ: الَّذِينَ بَنُوهُ.

{ إِنْ أَرَدْنَا إِلَا الحُسْنَى } أَيْ: غُنْمَاً أَرِدْنَا بِبِنَائِهِ الخَيْرَ.

قَالَ اللهُ تَعَالَى: { وَاللهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ }.

ثُمَّ قَالَ اللهُ تَعَالَى إِلَى رَسُولِهِ: { لَا تَقُمْ فِيهِ أَبَدَاً }.

فَنَهَاهُ عَنِ القِيَامِ فِيهِ لِئَلَّا يُقَرَّرَ أَمْرُهُ ، ثُمَّ أَمَرَهُ وَحَثَّهُ عَلَى القِيامِ فِي المَسْجِدِ الَّذِي أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ ، وَهُوَ مَسْجِدُ قَبَاء لِمَا دَلَّ عَلَيهِ السِّيَاقُ ، وَالأَحَادِيثُ الوَارِدَةُ فِي الثَّنَاءِ عَلَى تَطْهِيرِ أَهْلِهِ مُشِيرَةُ إِلَيهِ.

وَالمَقْصُودُ أَنَّ رَسُولَ اللهِ ﷺ لَمَّا نَزَلَ بِذِي آَوَانَ ، دَعَا مَالِكَ بْنِ الدُّخْشُمِ ، وَمُعَنِّ بْنِ عَدِّي ـ أَوْ أَخَاهُ عَاصِمُ بْنِ عَدي رَضِيَ اللهُ عَنْهُمَا فَأَمَرَهُمَا أَنْ يَذْهَبَا إِلَى هَذَا المَسْجِدِ الظَّالِمِ أَهْلُهُ ، فَيُحَرِّقَاهُ بِالنَّارِ ، فَذَهَبَا فَحَرَّقَاهُ بِالنَّارِ ، وَتَفَرَّقَ عَنْهُ أَهْلُهُ.

قَالَ ابنُ إِسْحَاق: وَكَانَ الَّذِينَ بَنُوهُ اثْنَيْ عَشَرَ رَجُلَاً : وَهُمْ خذَامُ بْنُ خَالِدٍ وَفِي جَنْبِ دَارِهِ كَانَ بِنَاءُ هَذَا المَسْجِدِ ، وَثَعْلَبَةَ بْنِ حَاطِبٍ ، وَمعْتِّبُ بْنُ قُشَيرٍ ، وَأَبُوحَبِيبةَ ابْنُ الأَزْعَرِ، وَعَبَّادُ بْنِ حُنَيْفٍ أَخُو سَهْلِ بْنِ حُنَيْفٍ ، وَجَارِيَةُ بْنُ عَامِرٍ ، وَابْنَاهُ مُجَمِّعُ وَزَيْدُ ، وَنَبْتَلُ بْنُ الحَارِثِ ، وَبَحزَج وَهُوَ مِنْ بَنِي ضُبَيْعَةِ ، وَبِجَادُ بْنُ عُثْمَان ـ وهو من بني ضبيعة ـ ، وَوَدِيعَةُ بْنُ ثَابِتٍ وَهُوَ إِلَى بَنِي أُمَيَّةَ.

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The Honorable Prophetic Migration Taught me

In the name of Allah, The Most Gracious, The Most Merciful

((So those who emigrated or were evicted from their homes or were harmed in My cause or fought or were killed - I will surely remove from them their misdeeds, and I will surely admit them to gardens beneath which rivers flow as reward from Allah, and Allah has with Him the best reward)).

Allah Almighty is Truthful

The Hijra (The Immigration)

A transition from the majesty of what you desire to the beauty of the one you desire, to achieve complete conquest in the significance of combining them.

The Hijra honored with the Prophet, and the Prophet was honored by servitude, to be a role model for all glories makers and civilization builders.

A verse combined the four migrations

(If you help him (Muhammad SAW) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of two, when they (Muhammad SAW and Abu Bakr) were in the cave, and he (SAW) said to his companion (Abu Bakr): "Be not sad (or afraid), surely Allah is with us." Then Allah sent down His Sakinah (calmness, tranquillity, peace, etc.) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while it was the Word of Allah that became the uppermost, and Allah is All-Mighty, All-Wise).

There was a difference between the disbelief of those who migrated from him and the Islam of those who migrated with him, the faith of those who migrated by him, and the benevolence of those who migrated in him.

So migrated from him: When those who disbelieved expelled him.

And migrated with him: The second of the two when he said to his companion.

And migrated by him: Do not be sad, for Allah is with us.

And migrated in him: Then Allah sent His tranquility upon him.

So evil was removed, righteousness achieved, and victory came.

(and supported him with angels you did not see and made the word of those who disbelieved the lowest, while the word of Allah - that is the highest. And Allah is Exalted in Might and Wise.)

- **Going out of what you desire for whom you desire**

Imam Al-Tirmidhi narrated on the authority of Ibn Abbas, may Allah be pleased with them both, who said: The Messenger of Allah (PBUH) said to Mecca (What a good country you have and how beloved you are to me, and "If my people had not expelled me from you, I would not have lived anywhere else".

He praised the homeland and was great. He declared his overflowing love. He treated those who were stubborn with kindness.

I wish those who took religion as a reckless sword would destroy countries and kill people with it without justification or merciful jurisprudence, I wish they would stand with the Hijra and see how the Prophet built a civilization that, in his presence, was based on comprehensive perfections that unite creation for The Truth in accordance with love, in a way that does not destroy homelands, does not kill the human, does not disobey AlAdnan(Muhammad (PBUH)), does not dissipate religions, is not ungrateful for Addyan (Allah).

On the four principles of safety of Muhammad

O people, spread peace, provide food, maintain family ties, and pray at night while people are asleep, and you will enter Paradise in peace.

Anas, may Allah be pleased with him, says, according to what was narrated by Al-Tirmidhi and Ahmad: On the day that the Messenger of Allah (PBUH) entered AlMadinah, everything was illuminated.

That is why I said: -

The Muhammadan light has dominance over description and the continuity of miracles in adjudication. He made the trunks yearn with yearning and the mountains with longing to shake, and their soil transformed into a cure, its air to a medicine, its wells overflow with sweet water, and it becomes a pleasant and pleasant paradise, its mountains give good tidings of paradise, and its mosque becomes a garden from the gardens of Paradise, its fruits were

blessed, its crops increased, its scales increased, its fever fled, and it is inhabited happily in life and in death.

The Hijra (The Immigration)

It is parting from a homeland to stay in a homeland.

There are two migrations:

- A physical migration, which is the migration of the Beloved, may Allah bless him and grant him peace, and his companions from Mecca Al-Mukarramah (the homeland) to Medina (the refuge).

It was said about this one: “There is no migration after the conquest.”

- As for the permanent moral migration; It was said about it that it is (jihad and intention).

If you do not feel good at Tayba with the good one

with whom the world was good, so where will you be good?

I have given it several definitions, including:

It is a journey from your desire to your Master, in submission in servitude and annihilation in love by remaining here. “Do not be sad, for Allah is with us.”

The repentant person's migration is to the Messenger, the one who seeks to perform his migration is with the Messenger, and the knowledgeable person's migration is in the Messenger.

The one who begins his migration is "I am going to my Lord. He will guide me," and the seeker his migration is "I hasten to you, my Lord, that you may be pleased." And the one who arrived, his migration is "and that to your Lord is the end." And the witness, his migration, "Do not be sad, for Allah is with us."

So migrate from the land of dissent to the abode of agreement, and from the veil of the domain to the presence of the king, and this is the migration whose secret has been in effect forever.

Migration is a position that was honored by the Beloved, to be a role model for humanity in the honor of servitude, and an educational lesson in shaping people and nations, and lights that shine for the glory of great civilizations.

- **Quraysh between harm and temptation**

(A big mistake, do not make it): -

When you read the migration, be careful not to think that the Prophet migrated to escape from the Quraysh and the polytheists. Your Prophet is infallible and weaned from the fear of anyone other than Allah. Allah adorned him with swords of glory and shields of majesty, crowned him with the crown of sufficiency, “Indeed, we are sufficient for you with mockers,” and surrounded him with dignity, “Is not Allah sufficient for His servant?” It was He wore a shield of certainty and adorned him with renunciation: “And Allah will protect you from people.” so, he protected him from the harm of the polytheists and sent him as a mercy to the worlds. So the beloved emigrated only in compliance and servitude to Allah’s command, and to convey Allah’s message, and to honor the position of migration, and to establish a state its civilization was

the Quran and its role model are Al-Adnan, taking the reasons and prostrating to the Causer.

These are examples of the courage of the Prophet, may Allah bless him and grant him peace: -

Firstly: His courage on the day of Hunayn when he confronted Hawazin and other skilled archers, and the people dispersed for fear of the archers, and he remained steadfast with a few of his household and his companions.

I am the Prophet, no lie, I am Ibn Abdul Muttalib

And here is what was authenticated in Sahih Muslim from the hadith of Al-Baraa (So the people came to the Messenger of Allah (PBUH) and Abu Sufyan bin Al-Harith was driving a mule for him, so he got off and supplicated and asked for victory, saying: I am the Prophet, no lie, I am Ibn Abdul Muttalib. Oh Allah, send down your victory. Al-Baraa said: By Allah, when the battle became fierce, we would protect ourselves by him from it, and the bravest

among us is the one who stands by him, meaning the Prophet (PBUH).) Sahih hadith.

“Truly Allah has given you victory on many battle fields, and on the Day of Hunain (battle) when you rejoiced at your great number but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight .. Then Allah did send down His Sakinah (calmness, tranquillity and reassurance, etc.) on the Messenger (Muhammad SAW), and on the believers, and sent down forces (angels) which you saw not and punished the disbelievers. Such is the recompense of disbelievers.”

On the authority of Ali bin Abi Talib - may Allah be pleased with him - he said: “I saw us on the day of Badr as we were seeking refuge with the Messenger of Allah, may Allah bless him and grant him peace, and he was the closest to the enemy, and he was one of the most powerful people on that day.” It was narrated by Imam Ahmad in his Musnad, its chain of transmission is authentic, and its narrators are trustworthy.

Anas bin Malik, may Allah be pleased with him, confirms this by what happened to the people of Medina one day, when they were terrified by a loud noise, and the people wanted to know the reason behind the noise, and while they were doing that, the Prophet, may Allah bless him and grant him peace, approached them on a horse, raising his sword, saying to them: (You have not be terrified, you have not be terrified), meaning (do not be afraid and do not panic) an authentic hadith narrated by Al-Bukhari and Muslim.

On the day of Uhud, he didn't flee. He, may Allah bless him and grant him peace, was besieged by the polytheists, and there were only a few of the Companions around him defending him. Among them was Saad bin Abi Waqqas, may Allah be pleased with him, when the Messenger of Allah called him, and he handed him arrows and said to him: (Aim, O Saad, may my father and my mother be sacrificed for you) an authentic hadith narrated by Al-Bukhari.

And the Prophet, may Allah's prayers and peace be upon him, was sitting in the cave with our master Abu Bakr, and the polytheists were around the cave, and he was saying to Abu Bakr, with the courage and confidence of Allah's protection: (Do not be sad, for Allah is with us.)

The Messenger of Allah, may Allah bless him and grant him peace, once wrestled with Rukana, who was known for his strength and intensity in fighting. The Messenger of Allah, may Allah bless him and grant him peace, wrestled with him and defeated him. So what courage and what power that he, may the peace and blessings of Allah be upon him, possessed. (Narrated by Abu Dawud and Al-Tirmidhi).

One time, he, may the peace and blessings of Allah be upon him, took shade under the shade of a tree to sleep, and he was tired from the effects of one of the invasions, and he hung his sword on a branch of the tree, and while he was doing that, one of a polytheists approached him, taking the sword of the Messenger of Allah,

saying to him: Who will protect you from me? The Messenger of Allah responded like a hero, without fear: Allah! Then he stood up and the Messenger of Allah took the sword with courage and strength, and said to the polytheist: Who will protect you from me? He replied, saying to the Messenger of Allah: Be the best taker. (Narrated by Al-Bukhari in the book of Conquests, Muslim in the book of Virtues, and Ahmad in his Musnad).

Our master Ali, may Allah be pleased with him, says: “When the battle intensified and the people met the enemy, we would seek refuge with the Messenger of Allah, may Allah bless him and grant him peace, and none of us was nearer to the enmey than him.” Narrated by Ahmed.

It was proven on the authority of Anas bin Malik, may Allah be pleased with him, that he said: (The Messenger of Allah, may Allah bless him and grant him peace, was the best of people, the most generous of people, and the bravest of people). [Narrated by Muslim in his Saheeh].

- **(Migration is the law of Allah in many of the prophets): -**

Hijrah was imposed on the prophets and messengers to ensure the spread of the call to Allah and to protect it from the oppression of the oppressors. The Prophet Muhammad, may Allah's prayers and peace be upon him, was not the first to migrate from his homeland, but rather the prophets had migrations before; Like the migration of Noah, Abraham, and Moses, peace be upon them; Migration is a missionary demand necessitated by the nature of prophecy and the spread of the message.

Allah commanded His Prophet to do so through revelation and vision, when he said, as in Sahih Al-Bukhari: "I saw in a dream that I was migrating from Mecca to a land where there were palm trees. So I thought it was Al-Yamamah or Hajar, but it was Al Madina Yathrib." (Sahih Al-Bukhari on the authority of Abu Musa Al-Ash'ari).

(The attempts of the Quraysh between harm and temptation)

• Uqba bin Abi Mu’it harming the Prophet:

Uqba bin Abi Mu’it came with the intestines (i.e. Abdominal contents) of a camel; and he places it on the back of the Messenger, may Allah bless him and grant him peace. He was prostrating in his prayer, then Fatima, may Allal be pleased with her, came and she was a young girl, and removed it from him, and prayed against whoever did that. Then the Messenger, peace and blessings be upon him, raised his head and supplicated against them, saying: (O Allah, be upon Quraysh, O Allah, be upon Quraysh, O Allah, be upon Quraysh.) Then he named A: Oh Allah, be upon Amr bin Hisham, Utbah bin Rabi’ah, Shaybah bin Rabi’ah, Al-Walid bin Utbah, and Umayyah bin Khalaf. And Uqba bin Abi Muait and Omara bin Al-Walid. Abdullah said: By Allah, I saw them killed on the day of Badr, then they were dragged to the well of Badr.

Then the Messenger of Allah, may Allah bless him and grant him peace, said: And the people of the well have been followed by a curse. All of them were killed in the Battle of Badr. (Narrated by Al-Bukhari in his Sahih on the authority of Abdullah bin Masoud).

•Abu Jahl's threat to the Prophet: Abu Jahl threatened the Prophet that if he saw him prostrating at the Kaaba, he would step on his head, so the Prophet (PBUH) one day, he prayed at the Kaaba and recited Surat Al-Alaq. From the Almighty's saying: (Have you seen the one who forbids a servant when he prays) to the Almighty's saying: (No, do not obey him, but prostrate and draw near), and when the Prophet prostrated (PBUH), Abu Jahl went to him, but he was not able to fulfill his promise, and he began to return; This was conveyed to the Messenger, may the peace and blessings of Allah be upon him. He said: (If he had done so, he would be visibly seized by the angels)

Narrated by Muslim in his Saheeh.

• Abu Lahab and his wife harming the Prophet: The Messenger was exposed to a lot of harm at the hands of Abu Lahab and his wife. Because she was a partner with her husband in causing harm to the Messenger of Allah and declaring his call to be false, and Surah Al-Masad was revealed about Abu Lahab and his wife. By the Almighty's saying: (Perish the two hands of Abû Lahab (an uncle of the Prophet) and perish he. His wealth and his children will not benefit him. He will be burnt in a Fire of blazing flames. And his wife, too, who carries wood (thorns of Sa'dân which she used to put on the way of the Prophet, or use to slander him). In her neck is a twisted rope of Masad (palm fibre)). Among the actions of his wife is that she used to put thorns in the path on which the Messenger, may the peace and blessings of Allah be upon him, was walking. She was putting filth on the door of his house, and she was hurting him with her tongue, and causing trouble between him and the people by gossiping, and when she learned that Allah had threatened her and her husband to

be in the hellfire, she came to the Messenger with stones, intending to throw them at him, but Allah averted her attention from the Messenger, may Allah bless him and grant him peace. (Narrated by Al-Hakim and he authenticated it).

• Uqba bin Abi Muait's attempt to kill the Prophe

He surprised the Messenger from behind him while he was praying, and he put his garment around the Messenger's neck and strangled him severely until Abu Bakr, may Allah be pleased with him, came. He took him away from him, and said to him: (Will you kill a man because he says, "My Lord is Allah", and he has brought you clear proofs from your Lord). Narrated by Al-Bukhari in his Sahih.

(Quraysh's moral harm of the Prophet)

The divorce of Abu Lahab's children from the Prophet's two daughters: -

The Prophet, peace and blessings be upon him, had married his two daughters; Ruqayya, may Allah be pleased with her, to Utbah ibn Abi Lahab, and Umm Kulthum, may Allah be pleased with her, to Utaiba ibn Abi Lahab, and when the Prophet, may Allah's prayers and peace be upon him, revealed the call, Abu Lahab insulted him and declared his enmity, and after the revelation of Surat Al-Masad, he ordered his sons to divorce the daughters of the Prophet - may Allah bless him and grant him peace, and that was before they entered upon them.

(Narrated by Ibn Abdul-Barr in the book Al-Isti'ab, p. 594).

• Shaming the Prophet by not having sons:

The Messenger was subjected to criticism by the polytheists of Quraysh. By not having sons, Al-Aas bin Wael Al-Sahmi was one

of those who criticized the Messenger for that, and he used to describe him as the one cut off and not having a male son to carry his name, so when he dies, his traces and descendants are cut off with his death, so Surat Al-Kawthar was revealed. In defense of the Messenger and consoling him, the Almighty said (Indeed, We have given you Al-Kawthar. Pray to your Lord and sacrifice. Indeed, your enemy is the one cut off.) (Tafsir Al-Qurtoby, Al-Tabari, and Al-Naysaburi's Reasons for the Revelation).

(False accusations against him)

The polytheists accused the Messenger, may Allah bless him and grant him peace, with many accusations, all of which were false. At times, they described him as a sorcerer, and about that the Almighty's saying was revealed: (And they marveled that a warner from among them had come to them, and the disbelievers said, "This is a sorcerer, a liar"), and sometimes that he is a soothsayer and a poet, and at other times that he is crazy, and about that the

Almighty's saying was revealed: (And they said, "O O you to whom the message was revealed, you are crazy).

They also accused him of coming up with myths, and the Almighty said about that: (And they said, "He has written down the myths of the ancients, and they will be dictated to him morning and evening."), as they accused him of lying, so the Almighty's saying was revealed about them: (And those who disbelieve say, "This is nothing but a lie that he invented, and other people helped him in it." Indeed, they have come unjustly and falsely).

(Preventing him from preaching)

So that they would not allow anyone to hear him, so Allah Almighty revealed about that: (And those who disbelieve say, "Do not listen to this Qur'an, but speak wrongly therein that you may win).

Al-Nadr bin Al-Harith had also learned the hadiths of the Persian kings, in addition to the fact that he had bought a female singer,

and whenever he learned of one of them taking the initiative to enter in Islam, he sent her to him; So that she may sing for him, feed him, and give him drink, so the Almighty's saying was revealed about him: (And among the people is he who buys for his own fancy talk so as to stray from the path of Allah without knowledge, and he takes it in mockery, for them is a humiliating punishment). (Interpretation of Al-Bahr Al-Muhit) by Ibn Hibban and Tafsir Al-Qurtubi.

(Quraysh moves from harm to temptation and from there to challenge)

"Say, Glory be to my Lord, have I ever been anything but a human being and a messenger?"

Ibn Hisham and Ibn Kathir mentioned in the biography of the Prophet the dialogue of the leaders of Quraysh with the Prophet (PBUH) in their attempt to bargain with him and stop him from

conveying his religion with which Allah Almighty sent him, on the authority of Abdullah bin Abbas, may Allah be pleased with him, who said: “Utbah bin Rabi’ah and Shaybah bin Rabia, Abu Sufyan bin Harb, Al-Nadr bin Al-Harith (bin Kalada), brother of Banu Abdul-Dar, Abu Al-Bukhtari bin Hisham, and Al-Aswad bin Al-Muttalib bin Asad, Zum'ah bin Al-Aswad, Al-Walid bin Al-Mughirah, Abu Jahl bin Hisham, Abdullah bin Abi Umayyah, and Al-Aas bin Wael, Nabih and Munabbih, the sons of Al-Hajjaj Al-Sahmiyan, and Umayyah bin Khalaf, or whoever among them gathered, he said: They gathered after sunset at the back of the Kaaba. Then some of them said to one another: Send to Muhammad and speak to him and dispute with him until you are excused. So they sent to him: The nobles of your people have gathered for you to speak to you, so come to them then the Messenger of Allah (PBUH) came to them quickly, thinking that what he had spoken to them had appeared to them to be true, and he was kean towards them and loved to guide them. And their

disobedience was hard on him, until he sat down to them, and they said to him: O Muhammad, we have been sent to you to speak to you, and by Allah we do not know an Arab man who invaded his people just as you invaded your people. You insulted the fathers, insulted religion, insulted the gods, and belittled people. and separated the group, so there is no ugly matter left unless you bring it between us and you - or as they said to him - then if you only brought this so you ask for money with it, we have collected for you from our money so that you will have more money than us, but if you are only asking for honor with us, then we will prevail you over us. (We make you our master and leader), and if you want a kingdom with it, we will make you king over us, and if this is the one who comes to you as a vision that you see, he has overcome you - They call a follower of the jinn a vision - perhaps that is what happened. We spent our money for you in seeking medical care for you until we cleared it of you, or we had an excuse about you, so he said to them The Messenger of Allah(PBUH:

What is wrong with me is what you say. I did not bring what I brought to you to ask for your money, nor for your honor, nor is kingship over you, but Allah sent me to you as a messenger, and sent down to me a book, and commanded me to be a bringer of good tidings and a warner to you, and I delivered to you messages of My Lord, I have advised you, so if you accept from me what I have brought to you, then it is your share in this world and the hereafter, and if you return it to me, I will be patient for the command of Allah until Allah will judge between me and you, or as he, may Allah's prayers and peace be upon him, said."

The leaders of Quraysh moved to another point in their conversation and dialogue with the Prophet(PBUH) and asked him to ask his Lord to move away the mountains that made it tight for them, and that he would cause a spring to gush for them from the earth, and expand for them the land, and revive for them the dead - especially Qusayn bin Kelab - Ibn Hisham said: "They said: O Muhammad, if you do not accept from us anything of what we

have presented to you, then you have known that there is no one among the people who is more distressed with land, nor less water, nor more harder subsistence than us, so ask your Lord, who has sent you, for what He has sent you with, so that He may move for us these mountains that have tighten our land, and that He may expand our land for us, and that He may cause rivers to gush forth for us therein like the rivers of Syria and Iraq, and that He may send for us Whoever of our fathers passed away, let there be Qusayy ibn Kilab among them who is sent to us, for he was a truthful sheikh, so we ask them about what you say: was it more right or false? Then if they believed you and you did what we asked of you, we believed you, and we recognized by it your position before Allah, and that He had sent you as a messenger, as you say. Then he (PBUH) said to them: It is not with this that I was sent to you. Rather, I brought to you from Allah with what He sent me with, and I have conveyed to you what I was sent with. If you accept it, it is your luck in this world and the hereafter, and if

you return it to me, I will be patient according to the command of Allah Almighty, until Allah judges between me and you" .

Concerning this, Allah Almighty says: {And they said, “We will not believe in you until you gush forth for us from the earth a spring.” Or you will have a garden of palm trees and grapes, in which the rivers will gush forth abundantly. Or cause the sky to fall on us as you have claimed or bring down upon us Allah and the angels. Or you will have a house of adornment, or you will ascend in the sky, and we will not believe in your ascending until you send down to us a book that we may read. Say, Glory be to my Lord, has I been only a human and a Messenger.}

The First Pledge of Aqaba

“Waiting for relief is an act of worship”

It was in the twelfth year of the revelation, and their number was small, so that we might learn that whoever knows Allah does not know despair, and that Allah’s promise is true and that no matter how long the hardship lasts, there must be relief, and we learned from it that among men there is a man in a thousand and a thousand as an individual.

While the Prophet was presenting himself to the tribes at Aqaba in Mina, he met six Khazraj people from Yathrib. They were: Asaad bin Zurarah, Awf bin Al-Harith, Rafi’ bin Malik, Qutubah bin Amir bin Hadidah, Uqba bin Amir bin Nabi, and Jabir bin Abdallah, so the Prophet said to them: Who are you? They said: A group of Khazraj. He said: Are you loyal to the Jews? They said: Yes! He said: Will you not sit down, and I will speak to you? They said: Yes, so they sat with him, and he preached them to Allah,

presented Islam to them, and recited to them the Qur'an, and some of them said to one another: O my people, you know Indeed, he is the Prophet whom the Jews promised you, so do not let them precede you to him. The Jews were threatening the Khazraj by killing them with the last prophet. So those people converted to Islam, then they left and returned to their country. When they came to Medina, they reported to their people the news of the Prophet Muhammad, and they invited them to Islam, until it spreads among them, and not a house of the Ansar remained without talking about the Prophet Muhammad.

So, when the next year came, twelve men from the Ansar arrived at that time. They met the Prophet at Aqaba in Mina, and pledged allegiance to him. They were ten from the Khazraj. They are: Asaad bin Zurarah, Awf bin Al-Harith, Muadh bin Al-Harith, Dhakwan bin Abd Qais, Ubadah bin Al-Samit, and Qutbah Bin Amir bin Hadidah, Uqba bin Amir Al-Ssalami, Al-Abbas bin Ebadah, Yazid bin Tha'labah, Rafi' bin Malik, and two Aws and

they are: Uwaim bin Sa’idah and Malik bin Al-Tayhan. The text of the pledge of allegiance, as narrated by Ubadah ibn al-Samit, was: We pledged allegiance to the Messenger of Allah, peace and blessings of Allah be upon him, on the first night of Aqaba, that we would not associate anything with Allah, nor We will not steal, nor will we commit adultery, nor will we kill our children, nor will we bring slander to him that we invent between our hands and our feet, nor will we disobey him in goodness (Ma'ruf). If you fulfill Paradise is yours and if you committed any of that, then you are punished by its limits in this world, that is an expiation for it, but if you are concealed until the Day of Resurrection, then it is up to Allah, if He wills, He will punish, and if He wills, He will forgive.

- **(He presents himself to the tribes)**

How beautiful is this phrase, when we talk about the Prophet or Messenger who is the center of the orbit of divine contentment, how honorable is the call to Allah with complete perfection of the

servitude to Allah while he presents himself to the tribes, but no one listened to him except a group of people barely numbered on fingertips, but he wasn't weak, nor afraid, nor angery nor despair (And who is better in speech than he who calls to Allah and does righteousness).

The Second Pledge of Aqaba

“By Allah, he is the best of this world and the hereafter”

It was narrated that when the people gathered to pledge allegiance to the Messenger of Allah, peace and blessings be upon him, Al-Abbas bin Ubadah bin Nadlah Al-Ansari said: O Khazraj people, do you know What do you pledge allegiance to this man for? They said: Yes. He said: You are pledging allegiance to him for the war on the red and the black among the people. If you see that if your property is depleted will be a calamity, and your nobles are killed and handed him over, so from now on, he, by Allah, is a disgrace in this world and the hereafter if you do so. But if you think that you will fulfill his duty to what you called him to, namely plundering the wealth and killing the nobles, then take him, for he, by Allah, is the best of the world and afterlife. They said: We take him for the loss of wealth and the killing of nobles, so what do we have for that, O Messenger of Allah, if we fulfill our duty? He said: Paradise. They said: Extend your hand, so he extended his hand, so

they pledged allegiance to him. They pledged allegiance to him on the condition that he would be more beloved to them than their wealth, lineage, and children. So, when they pledged allegiance to him, he promised them Paradise.

- **Twelve leaders**

Musab bin Umair returned to Mecca, and seventy-three men and two women from the Ansar came out during the Hajj season, and they said to him: O Messenger of Allah, shall we pledge allegiance to you? So he said to them: You pledge allegiance to me on listening and obedience in activity and laziness, and on spending in hardship and ease, and on enjoining what is right and forbidding what is wrong, and that you say For the sake of Allah, do not fear, for the sake of Allah, the blame of the blamer, and that you support me and protect me when I come to you from what you are protecting yourselves, your wives, and your children from, and Paradise is yours. Indeed, It was called the Pledge of War; Because the pledge of allegiance was based on fighting, which was not a

condition in the first pledge of allegiance. On the authority of Ubadah ibn al-Samit, he said: The Messenger of Allah, may Allah bless him and grant him peace, called us and we pledged our allegiance to him, and some of what he took the pledge of allegiance from us was: He pledged our allegiance to listen and obey in our good times and our distress, our hardship and our ease, and prefer him than ourselves , and that we do not dispute the matter with its people. He said: Unless you see clear disbelief for which you have proof from Allah. So, they pledged allegiance to him, man by man, starting with As'ad bin Zurarah, who was the youngest of them. The men were shaking hands their pledge of allegiance at the hands of the Prophet, but as for the two women who attended the pledge of allegiance with their husbands, the Prophet said to them: I have pledged allegiance to you, I don't shake hands with women. This was in the month of Dhul-Hijjah, three months before the migration to Medina, corresponding to (June of the year 622 AD).

Then he said to them: Bring out to me twelve leaders from among you who will oversee their people, so they brought out from them twelve leaders, nine from the Khazraj, they are: As'ad bin Zurarah, Sa'd bin Al-Rabi', Abdullah bin Rawahah, Rafi' bin Malik, Al-Bara' bin Ma'rur, and Abdullah bin Amr bin Haram, Ubadah bin Al-Samit, Sa'd bin Ubadah, Al-Mundhir bin Amr, and three of the Aws, and they are: Usayd bin Hudayr, Sa`d ibn Khaythamah, and Rifa'ah ibn Abd al-Mundhir, and he said to the leaders: You are guarantors of your people, with what is in them, just as the guaranty of the disciples was given to Jesus bin Maryam, and I am a guarantor of my people.

- **Satan in the form of a man from Najd**

(And (remember) when the disbelievers plotted against you (O Muhammad SAW) to imprison you, or to kill you, or to get you out (from your home, i.e. Makkah); they were plotting and Allah too was planning, and Allah is the Best of the planners.

• **(The polytheists gather to decide on the matter of the immigrants)**

Ibn Ishaq said: When the Quraysh saw that the Messenger of Allah, may Allah bless him and grant him peace, had supporters and other companions in a country other than theirs, and they saw the attack of his companions, among those who had migrated to them, knew that they had settled in a home land and had gained protection, so they anticipated the coming of the Messenger of Allah, may Allah bless him and grant him peace, to them, and they knew that he had gathered for their war, so they gathered for him in Dar al-Nadwah - which is the house of Qusayy ibn Kilab, where the Quraysh did not decide a matter except there - to consult each other, therein is what they did regarding the matter of the Messenger of Allah, may Allah bless him and grant him peace, when they feared him. (Biography of Ibn Hisham, vol. 2, p. 331).

On the authority of Abdullah bin Abbas, he said: When they gathered for that purpose and prepared to enter Dar al-Nadwah to

consult there about the matter of the Messenger of Allah, may Allah bless him and grant him peace, they went on the day for which they had prepared, and that day was called the Day of Crowds, Satan, may Allah curse him, attacked them in the guise of a venerable sheikh wearing a thick coat (That is, thick clothing), so he stood at the door of the house, and when they saw him standing at its door, they said: Who is the sheikh? He said: An old man from the people of Najd heard about what you were preparing for. So, he was present with you to hear what you were saying, and in the hope that he would not deprive you of his opinion and advice. They said: Yes, so enter, so he entered with them. (Book of Uyun al-Athar, vol. 1, p. 292, and The Beginning and the End by Ibn Kathir, vol. 3, p. 215).

- **(The mention of the polytheists who gathered in the conference house):**

The nobles of Quraysh gathered there, from Banu Abd Shams: Utbah bin Rabi'ah, Shaybah bin Rabi'ah, Abu Sufyan bin Harb,

and from Banu Nawfal Bin Abd Manaf: Tuaimah bin Adiy, Jubayr bin Mutim, and Al-Harith bin Amir bin Nawfal, and from Banu Abd al-Dar bin Qusay: An-Nadr bin Al-Harith bin Kaladah, and from Banu Asad bin Abdul Uzza: Abu Al-Bakhtari bin Hisham, Zum'ah bin Al-Aswad, and Hakim bin Hazzam, and from Banu Makhzum: Abu Jahl bin Hisham, from Banu Sahm: Nabih and Munabbih, sons of Al-Hajjaj, and from Banu Jumah: Umayyah bin Khalaf, or whoever was among them, and others who are not considered to be from Quraysh.

- **(The polytheists are planning to get rid of the trustworthy Prophet)**

Then some of them said to one another: This man has done what you have seen, and by Allah we do not trust him to attack us with those who followed him not from us, you need to decide what to do. He said: So they consulted, then one of them said: chain him and lock him up, then watch him to get as what happened to similar poets who were like him. Before him, there were Zuhayr and al-

Nabigha, and whoever of them passed away from this death until what befell them befalls him. Al-Sheikh Al-Najdi said: No, by Allah, this is not what your opinion should be. By Allah, if you imprison him as you say, his affairs will come out from behind this door that you have closed it off him to his companions, and they will attack you and snatch him from your hands, then they will be more than you with him until they defeat you. This shouldn't be your opinion on this, so consider another one. So, they consulted and then one of them said: We will expel him from among us and exile him from our country. If he leaves us, by Allah, we do not care where he goes, as long as he disappeared from us and we finished with him, then we put our affairs and relastionships in order as it was.

Al-Sheikh Al-Najdi said: By Allah, this should not be your opinion. Have you not seen the goodness of his speech, the sweetness of his logic, and his victory over the hearts of men with what he brings? By Allah, if you had done that, you won't be safe

from that he would come upon a neighborhood of Arabs and thus dominate them with his speech until they pledged allegiance to him, then he would come with them to invade you, takes your affairs from your hands, and then does to you whatever he wants, change your mind to another than this one.

- **(Abu Jahl suggests killing the Noble Prophet)**

He said: Then Abu Jahl bin Hisham said: By Allah, I have an opinion about him that I see you have not thought about yet. They said: What is it, O Abu Al-Hakam? He said: I think that you should take from each tribe a strong descent young man, comes from a noble lineage, and then we give each of them a sharp sword, and then they will go to him to strike him with it as one man, so they kill him, and we will be relieved of him, for when they do that, his blood will be dispersed among all the tribes, so Banu Abd Manaf will not be able to fight all of their tribes. So if they required from us reasons, we made it rational for them. He said: Al-Sheikh Al-

Najdi says: The opinion is what this man said. This is the opinion and I do not see anything else.

- **(Permission to emigrate for the Companions)**

When the affliction became severe for the Muslims in Mecca after the Second Pledge of Aqaba, the Prophet Muhammad gave permission for his companions to migrate to Medina and ordered them to bby joining their Ansar brothers. On the authority of Aisha, she said: The Messenger of Allah, peace and blessings of Allah be upon him, said while he was in Mecca that day: “I have been shown the place of your emigration. I was shown a marsh with Palm trees between two lands of black rocks. So, who could migrated, migrated towards Medina when the Messenger of Allah, peace and blessings of Allah be upon him, mentioned that. And some of those who had migrated to AlHabasha returned to Medina. Abu Bakr prepared to emigrate, and the Messenger of Allah (PBUH) said to him: “Wait, for I hope that permission will be given to me.” Abu Bakr said: “Do you hope for that, I choose you over my father? He

said: “Yes.” So Abu Bakr imprisoned himself with the Messenger of Allah (PBUH) to accompany him, and he fed two camels that he had with Akasia leaves for four months.

Ibn Ishaq mentioned: “The Messenger of Allah (PBUH), said, ‘Indeed, Allah has made for you brothers and a home in which you may feel secure.’ So, they went out to it in envoys.”

- **(Companionship, O Messenger of Allah):**

On the authority of Mrs. Aisha, may Allah be pleased with her: Abu Bakr, may Allah be pleased with him, asked the Prophet (PBUH) permission to leave Mecca when the situation became difficult for him, The Prophet (PBUH) told him: (Be patient) and he said: O Messenger of Allah, do you hope that you will be given permission? Then the Messenger of Allah (PBUH) said: (I hope.) So, Abu Bakr waited for him, and the Messenger of Allah (PBUH) came to him one day at noon, and he called him and said: He said to him: (Get out whom are with you.) Then Abu Bakr said: They

are my daughters, O Messenger of Allah. He said: (Do you feel that the permission to go out has been given to me? He said: O Messenger of Allah, companionship. The Prophet (PBUH) said: (Companionship). He said: O Messenger of Allah, I have two she-camels that I had prepared to go out. She said: So the Prophet (PBUH) gave one of them, which was the one with no nose, and they rode until they came to the cave, which was in Thaur, and they hid themselves in it. Amer bin Fuhayra was a servant of Abdullah bin Tufail bin Sukhbara, Aisha's maternal brother, and Abu Bakr, may Allah be pleased with him, had a camel, so He goes with it and visits them in the evening and in the morning, he enters to them, then he departs, and none of the shepherds notices him. When they went out, he went out with them to follow them. Until they came to AlMadina. Sahih bin Hibban.

- **Here are the lessons learned: -**

First: O Messenger of Allah, the companionship:

Our master Abu Bakr was so energetic in seeking the honor of being in the company of the Beloved, and this was not to impress the people, but rather to vanish in his love for the Messenger of Allah. He cannot bear to part from him and ransoms him with his life and his wealth, despite what this will cost him in terms of parting with his neighbour, home, money, and children, but he prefers the chivalry and the honor of companionship.

Secondly: He asked for permission to migrate, and the Prophet said to him: Be patient, an indication that he had departed from his desires, remaining with the Messenger of Allah, and this is a wonderful meaning in politeness. Follow on his footsteps and do not cross him.

Third: The Prophet's keenness to keep the mission secret.

Seek help to meet your needs with discretion, and this is a result of his perfect mind and good planning of things.

Fourth: Amir bin Fuhayra used his sheep to erase the traces of the walk.

From the perfection of his understanding of the reasons, even though Allah told him that “they plan and Allah plans,” they will not reach him, but to be an honorable example in respecting the reasons as a servitude to Allah.

Fifth: It was authenticated in Al-Bukhari that Al-Siddiq said: O Messenger of Allah, I have two she-camels that I have prepared to go out, so take one of them. Then the Messenger of Allah said: I may I took it for the price.

This teaches us not to take people’s money, so we make it lawful in the name of religion.

As long as you take the road as a means

to collect people's money, then you will be rejected

The beloved wanted to honor the emigration and be honored by it as an emigrant with his life and his money.

The first companions to migrate to Medina

- **(The migration of the family of Abu Salamah)**

Who abandons for Him, will find.

As our master Ibn Ata Allah, may Allah be pleased with him, says: What did the one who lost you find, and what did the one who found you lose?

He sacrificed his home and left his wife and children for Allah as an immigrant.

The first to migrate to Medina was Abu Salamah bin Abdul Asad, and his migration to it occurred a year before the second pledge of Aqaba, because Quraysh harmed him after his return from Abyssinia, so he decided to return to it. Then he heard that some of the people of Yathrib had converted to Islam, so he decided to emigrate to it. When Abu Salamah decided to leave for the city, men from Banu al-Mughirah (Umm Salamah's people) prevented his wife Umm Salamah from immigrating with him, and Banu Abd

al-Asad (Abu Salamah's people) prevented his son from emigrating with him.

Whoever abandons something for the sake of Allah, Allah will compensate him with something better or give it to him in a lawful manner.

How was their monotheism towards Allah Almighty and their obedience to the Messenger of Allah (PBUH) when the world's wealth, condition, homeland, children, and a wife were insignificant in their eyes? so that they may obtain what Allah has for them and be honored by being clost to the Messenger of Allah (PBUH)?

(And how many a prophet [fought and] with him fought many religious scholars. But they never lost assurance due to what afflicted them in the cause of Allah, nor did they weaken or submit. And Allah loves the steadfast.)

For Abu Salamah, the Prophet combined the dignity of the meeting, the isthmus, and remaining in the safe place, and the concealment for his children and family.

Muslim narrated on the authority of Umm Salamah, may Allah be pleased with her, that the Messenger of Allah, may Allah's prayers and peace be upon him, closed Abu Salamah's eyes when he died and prayed for him and said: O Allah forgive Abu Salama and raise his rank among the guided people and succeed him in his succession among those of those who left behind. And forgive us and him, O Lord of the Worlds, and make room for him in his grave and enlighten it for him.

- **(The migration of our master Suhaib Al-Rumi)**

He sold the world to buy the contentment. "Abu Yahya, it is a good deal ".

On the authority of Saeed bin Al-Musayyab, may Allah have mercy on him, he said: "When Suhaib, came emigrating towards

the Prophet (PBUH) a group of Quraysh followed him. He got off his camel and took off what was in his quiver, then he said: O people of Quraysh, you have learned there is no better archer than me among you, and by Allah you will not reach me unless I shoot with every arrow I have in my quiver, then I strike with my sword whatever remains of it in my hand. Do whatever you want, if I guid you to my money and my clothes in Mecca, will you leave me alone? They said: Yes. When he came to the Messenger of Allah (PBUH) in Medina, he said: "Abu Yahya, it is a good deal, Abu Yahya, it is a good deal" He said: And it was revealed: {And among the people is he who sells himself seeking the pleasure of Allah}. Hilyat al-Awliya' by Abu Nu'aym, History of Madina by Ibn Shibah, and History of Damascus by Ibn Asakir.

- **(The migration of Umm Salamah and the chivalry of Uthman ibn Talha):**

A woman was patient and endured what the mountains could not bear. She left for Allah and was patient for what Allah wanted. Her

compensation was that Allah married her to the Messenger of Allah (PBUH).

The Mother of the Believers, Umm Salamah, may Allah be pleased with her, said: When Abu Salamah decided to leave for Medina, he set out on his camel, then he carried me on it, and he carried with me my son Salamah bin Abi Salamah in my lap, then he left with me driving his camel, and when the men of Banu al-Mughirah ibn Abdullah ibn Amr ibn Makhzum saw him They stood up to him and said: This is your soul, you defeated it before us. Do you think this is our companion, why should we let you walk her around the country? She said: So they removed the camel's muzzle from his hand, so they took me away from him. She said: And at that, Banu Abdul-Assad, Abu Salamah's tribe, became angry. They said: No, by Allah, we will not leave our son with her since you took her away from our friend. She said: So they kept arguing about my son Salamah among them until they displaced his hand, then Banu Abdul-Assad set off with him, and Banu al-Mughirah

imprisoned me with them, and my husband, Abu Salamah, set off for Medina. She said: He separated me from my husband and my son. She said: So, I would go out every morning and sit on al-Abtah, and I would not stop crying until the evening, for a year or so, until a man from my cousins - one of Banu al-Mughirah - passed by me. He saw what was with me and had mercy on me, so he said to Banu al-Mughirah: Will you not expel this poor woman, since you have separated her from her husband and her son? She said: So they said to me: go after your husband if you want. She said: At that time, Banu Abdul-Assad returned my son to me.

She said: So I journeyed with my camel, then I took my son and placed him in my lap, then I went out to seek my husband in Medina, and no one of Allah’s creation was with me. She said: So I said: I will inform myself of whomever I met until I come to my husband. When I was in Tan'im, I met Othman bin Talha bin Abi Talha, the brother of Banu Abdul Dar, and he said to me: Where are you going, daughter of Abi Umayyah? She said: So I said: I

want my husband in Medina. He said: Is there anyone with you? She said: So, I said: No, by Allah, but Allah, and my son. He said: By Allah, you can't be left alone, so he took hold of the camel's muzzle. So, he set out with me to show me the way. By Allah, I have never been with an Arab man I think he was more honorable than him. When he reached a rest area, he would set down the camle for me and then he walked away until when I got down from it, he took my camel back, then tied it to the tree, then he moved to the tree and lay under it. When the departure time approached, he stood up to my camel and led it forward and set it off, then he left away from me and said: Ride. So, when I rode and sat on my camel, he came back, he took its muzzle and led me until he brought me down, and he did not stop doing that to me until he brought me to Medina. When he looked at the village of Banu Amr bin Awf in Qubaa He said: Your husband is in this village - and Abu Salamah was staying there - so enter it with Allah's blessing, then he left and returned to Mecca. He said: She used to say: By

Allah, I do not know of any family in Islam that has been afflicted by what befell the family of Abu Salamah. And I have never seen a companion more generous than Uthman bin Talha.)

- **(The first ambassador in Islam)**

The Chosen One used to choose ambassadors well. This is our master Musab bin Umayr: -

First: He was raised spoiled and came from a large family and a large Meccan origin.

Second: He was an ascetic, scholar, and humble, offering Islam an introduction worthy of the Messenger of Allah (PBUH).

Ibn Ishaq said: The Messenger of Allah (PBUH) sent Mus'ab bin Umair, may Allah be pleased with him, with the twelve people who had pledged allegiance to him at the First Aqaba, to teach its people and recite the Qur'an to them. His residence was with As'ad bin Zurarah. He was called the reciter in Medina. It is said that he was the first to summon people for Friday in Medina, and

Usayd bin Hudair and Saad bin Muadh, who were the leaders of their people, accepted Islam by him, and that was enough of a source of pride and influence in Islam.

(He migrated, the two migrations, its meaning and structure):

Khabab bin Al-Art says: We migrated with the Messenger of Allah (PBUH) seeking the pleasure of Allah and expecting our reward from Him. Among us are those who went on, or that he fled and did not enjoy anything of his reward in this world. Among them was Musaab bin Umair. He was killed on the day of Uhud, and he did not leave behind anything but a small coloured sheet of wool. When we covered his head with it, his feet would come out, and when he covered his feet with it, his head would come out. Then the Messenger of Allah (PBUH) said to us: Cover his head with it, and place Idhkhir (i.e., fragrant grass) on his feet. (Sahih Al-Bukhari)

Al-Bukhari narrated in his Sahih from the hadith of Al-Baraa, may Allah be pleased with him, who said: The first to come to us were

Mus’ab bin Umair and Ibn Umm Maktum, and they used to recite to the people, then Bilal, Saad, and Ammar bin Yasser came, then Omar bin Al-Khattab came with twenty of the companions of the Prophet (PBUH). Then the Prophet (PBUH) came, and I never saw the people of Medina rejoice at anything as happy as they were with the Messenger of Allah (PBUH) to the point that he made the young girls say: : The Messenger of Allah (PBUH) came, and he had not come before I read (Glorify the name of your Lord Most High) with other surahs of Quran.

(The role of the Messenger's ambassador in qualifying the people of Medina for love)

- The conversion of our master Usayd bin Hudayr to Islam:

Our master Musab used the finest methods of preaching with him. He prayed to Allah for him, invited him to Allah, and spoke sincerely, so he converted to Islam.

Saad bin Muadh and Usayd bin Hudayr were the lords of their people from Banu Abd al-Ashhal, and they were polytheists. So Usayd bin Hudayr took his spear, then he went to Musaab and Asaad, and they were sitting against the wall. When Asaad bin Zurarah saw him, he said to Musaab: This is the master of his people, he has come to you. So be sincere with him for Allah's sake, Musaab said: If he sits, I will speak to him. He said: Then he stood over them, cursing them, and said: What brought you to us, belittling our weak?! Separate from us if you wish to save your lifes. Musaab said to him: would you sit and listen? If you will be satisfied with what we have, you accept it, but if you hate it, refrain

from what you hate. He said: You are fair. Then he put his spear aside and sat down to them. Musab spoke to him about Islam and recited the Qur'an to him. They said: By Allah, we recognized Islam in his face before he spoke it in its radiance and ease, then he said: How beautiful and elegant these words are! What do you do if you want to follow this religion? They said to him: You must wash and purify yourself, and purify your clothes, then bear witness to the truth, then pray. So, he stood up and bathed, purified his clothes, and bore witness to the truth, then he stood up and prostrated two rak'ahs. (Book of Uyun al-Athar by Muhammad ibn Sayyid al-Nas, vol. 1, p. 69).

He came to kill us, we revived him

He came to disparage us, we praised him

He came to eliminate us; we brought him down

He came to fight us, we loved him

What lessons these would be for preachers, if we were to heed them, the circles of familiarity would expand, and the traces of

division would be erased. All those who adhere to a sect or group need to read this carefully when talking to those with a different opinion. Our differences are a mercy, there is no disagreement between us.

- **The virtues of Usayd bin Hudayr: -**

In Sunan al-Tirmidhi, on the authority of Abu Hurairah, he said: The Messenger of Allah said: “What a great man is Abu Bakr, what a great man is Omar, what a great man is Abu Ubaidah bin al-Jarrah, what a great man is Usayd bin Hudayr, what a great man isThabit bin Qais bin Shammas, what a great man is Muadh bin Jabal, what a great man is Muadh bin Amr bin Al-Jamouh”.

On the authority of Aisha, may Allah be pleased with her, she said: Three of the Ansar, there is none was worthy of credit like them, all of them were from Banu Abd al-Ashhal: Saad bin Muadh, Usayd bin Hudayr, and Abbad bin Bishr, may Allah be pleased with them all.

• His blessings: -

-Al-Bukhari (38.5) and Ahmad (1298.) narrated - and the wording for him - on the authority of Anas, may Allah be pleased with him: “Usayd bin Hudayr and Abbad bin Bishr were with The Messenger of Allah (PBUH) on a very dark night. He said: When they left him, the stick of one of them lit up, and they walked with its light. When they separated, the stick of this one and the stick of that one lit up.

- Usayd ibn Hudayr himself is the one with the blessing of the angels’ descent: (When he was reciting Surat Al-Baqarah while his horse was tied in the corner of the house, And his son Yahya was lying next to her, so the horse paced around until he feared for his son Yahya, so he stopped reading, then he recited and the horse moved around. He raised his head and saw something It was like a canopy with lights coming from the sky. It astonished me, but I remained silent. Usayd said: When I woke up in the morning, I went to the Messenger of Allah, may Allah bless him and grant

him peace, and told him. He said: Recite Abu Yahya, and so on three times, then he, may the peace and blessings of Allah be upon him, said: Those angels came close to your voice, and if you recite until the morning, people will wake up looking at them.

- **The conversion of our master Saad bin Muadh to Islam: -**

At his death, the throne of Allah shook.

After Usayd bin Hudayr, may Allah be pleased with him, converted to Islam, as mentioned above, he returned to our master Saad bin Muadh, and as soon as he saw him, he said: I swear to Allah, Usayd bin Hudair has come to you with a different face than the one with which he went from you. When he stood at the club, Saad said to him: What did you do? He said: I spoke to the two men, and by Allah I did not see any fault with them, and I forbade them, so they said we will do what you like, and I was told that Banu Haritha went out to Asad bin Zurarah to kill him, and that is because they knew that he was your cousin's son in order to hide

you. Saad became angry and moved out of fear for what was mentioned to him from Banu Haritha, so he took the spear from his hand and said: By Allah, I do not see that you have spared us anything. Then he went out to them, and when Saad saw them safe, he knew that Usayd wanted to hear from them, so he stood over them and cursed, then he said to Asad bin Zurarah: By Allah, Abu Umamah, if it were not for what is between you and me of kinship you wouldn't want that from me. You came us to our home with what we hated. He said, pointing to Musaab bin Umair: Why do you come to our houses for this lonely one, the outcast, the stranger? He fools our weak with falsehood, and invite them to him, and will I see you anywhere beside us after that? So they returned again - Musab and his companion - and then they returned again to Marq will or near it. They hoped that Saad would come again, so Saad bin Muadh was informed about them, so he made a threat to them different than the first threat. When Asad bin Zurarah saw he was soft, he said to him: O my cousin, listen to

what he says, and if you listen to the truth, then respond to it. Musab said to him: Can you sit and listen, if you are satisfied with a matter - you wished for it - you accept it, and if you dislike it, we will remove from you what you dislike. Sa`d said: You were fair, then he placed the spear and sat down, and he showed Islam to him and recited the Qur'an to him.

Musa bin Uqba, may Allah have mercy on him, mentioned in his battles that Musab read to Saad bin Muadh the beginnings of Sura Al-Zukhruf, and said: So we recognized Islam, by Allah in his face before he spoke about it with its radiance and joy, then he said to them: What will you do if you convert to Islam and enter this religion?

They said: You wash, you purify yourself, you purify your clothes, then you bear witness to the truth, then you pray two rak'ahs. He said: So he got up, took a bath, and purified his clothes, he gave the testimony of truth, then he bowed two rak'ahs, then he took his spear and went back to the camp of his people, with Usayd bin

Hudair with him. When his people saw him were approaching, they said: We swear to Allah, Sa`d has returned to you with a different face than the one with which he went from you.

- **What were the results of his conversion to Islam?**

The conversion of all Banu Abd al-Ashhal to Islam:

When Saad bin Muadh talk to them after he returned to his people as a Muslim, he said: O Banu Abdul-Ashhal! How do you know my situation with you? They said: Our master, the best of us in opinion, and our watchful eye. And after he knew and was certain of them about his image and confirmed his sovereignty over them; He said: It is forbidden for your men and women to speak to me. Until you believe in Allah and His Messenger.

It was the first of the Ansar's homes to convert to Islam, with all of their families, and Mus'ab bin Umair moved to the protection of Saad bin Muadh.

- **The Throne of the Most Gracious moved at his death:**

It is proven in the two Sahih books in what was narrated by Jabir bin Abdullah, may Allah be pleased with him, where he said: I heard the Prophet, may Allah bless him and grant him peace, saying: (The throne of the Most Gracious shook due to the death of Saad bin Muadh.)

- **The angels attended his funeral: -**

Our master Anas, may Allah be pleased with him, says: When the funeral of Saad bin Muadh took place, the hypocrites said: How light was his funeral, and that was because of his ruling in the Banu Qurayza. Then the Prophet, may Allah bless him and his family and grant them peace, said: The angels were carrying him.

(Renewal of intention)

The boat of travel from the universe to the creator, and from your desires to your master.

Actions are but by intentions, and each person will have but what he intended. So, whoever's emigration is to Allah and His Messenger, his emigration is to Allah and His Messenger, and whoever his migration is for a world to be enjoyed or a woman to marry, so his migration is for what he migrated to. "Narrated by Al-Bukhari".

I learned from this hadith- :

Actions are based on intentions, as Sidi bin Ata Allah said, "Actions are images and have no soul, except for the presence of the secret of sincerity in them." Sahl al-Tasturi said, "Every action without intention is in vain, and every intention without sincerity is hypocrisy".

The sign of sound intentions is that you do not intend The Truth with bragging about doings or giving, and do not insult people with

what you give them. The truly sincere person only seeks the satisfaction of Allah and does not see a gratitude from him to Allah for his work, and no advantage over Allah's creation. "They do not seek other than Him, nor do they seek from other than Him".

It was stated in AlHekam: -

How do you expect a reward for a deed that he has guided you to? How can you bear witness to your sincerity, and He has given you this sincerity charitably? "And Allah created you and what you do".

"Say, 'Indeed, bounty is in the hand of Allah. He gives it to whom He wills, and Allah is All-Encompassing, All-Knowing"'.

"He selects for His mercy whomsoever He wills, and Allah is The Possessor of great bounty".

There are three levels of sincerity of intention: -

-A people who feared punishment, so they worked, so they are slaves.

-And there are people who hoped for a reward, so they worked, so they are the merchants.

-And a people who intended to please Him, so they worked, so they are the righteous.

“And to all of them, Allah promised the best”.

- **The intention is to the work is as the spirit is to the body**

“Working without sincerity or imitation is like a traveler filling his sack with sand that weighs him down and does not benefit him”.

Al-Junaid said: “Sincerity is a secret between Allah and the servant. No angel knows it to record it, nor Satan to corrupt it, nor desire to sway it”.

On the authority of Sufyan al-Thawri, may Allah have mercy on him: I have never dealt with anything more difficult for me than my intention, because it changes and hard to control.

They were learning the intention to act, just as you learn the action.

Ibn Al-Mubarak, may Allah have mercy on him, said: There is a small action that is made great by the intention, and there is a great action that is made small by the intention.

On the authority of Dhul-Nun, may Allah have mercy on him, he said: Three signs of sincerity: equal praise and blame from the masses, forgetting to see one's actions in one's actions, and seeking the reward for one's work in the Hereafter.

Abu Ya'qub al-Susi, may Allah have mercy on him, said: When they witness sincerity in their sincerity, their sincerity needs sincerity.

- **Among the fruits of sincere intentions are:**

The happiest people with the intercession of Muhammad, may Allah bless him and grant him peace, is he who says: (There is no god but Allah, sincerely from his heart.)

Likewise, intention is a means of salvation from evil and immorality, as Allah Almighty said about Joseph: "Thus, We will

certainly turn away from him evil and indecency, indeed, he is among Our sincere servants.”

No migration after the conquest

Worship in the pandemonium is equivalent to a migration to Me

The Prophet emigrated for his entire nation and made their migration for good intentions and the promotion of the word of Allah.

The Messenger of Allah (PBUH) was asked about migration, and he said: (There is no migration after the conquest, but jihad and intention, and when you are militarized, mobilize). narrated by Muslim.

As he said - may Allah bless him and grant him peace (Worship in times of chaos and strife is like migration to Me) Sahih Al-Jami.'

And he said: (Worshiping during the pandemonium is like a migration to Me.)

Muslim, and Al-Tirmidhi, Sahih Al-Jami.'

Al-Manawi said: (Worshiping in times of turmoil) that is, a time of temptation and confusion of affairs (as a migration to Me) in which

the reward will be abundant, or it is said that the immigrant at the beginning was few, because most people are not able to do that, such a worshiper is few in the time of turmoil. Ibn al-Arabi said: The reason for representing it as migration is that in the first-time people were fleeing from the land of disbelief and its people to the land of faith and its people. If temptations occur, it is obligatory for a person to flee with his religion from temptation to worship.

Between the Night Journey and the Migration

A lesson in submission to Allah

The migration was from one country to another, or from one universe to another, or from one place to another, and the Night Journey was from the universe to its creator, from existence to The Most Benevolent, from one place towhere there is no place.

Firstly, it was the night of the Night Journey, nearly a year before the Hijra, during which the kingdom, the creation, and all the worlds were granted to the Beloved, may Allah bless him and grant him peace.

(Glory be to Him who took His servant by night from the Sacred Mosque to the Aqsa Mosque, whose surroundings We have blessed to show him of Our signs. Indeed, He is the Hearer, the Seeing).

After that, annihilation from the creations, to staying with The Most Benevolent, so that the world could experience one of the phases of the joy of combining them.

That only took a short time less than the warmth of the bed, and there was no hunter, no monitoring, no request, and it was only a lightning (The Buraq) that carried him, and Gabriel was facilitating him, and the prophets of Allah were welcoming him and praying behind him, and the gates of heaven were opened, and Assedra was decorated, and the throne was in joy.

As for the night of the Hijra, hearts were blackened, swords were drawn, and a conspiracy was being hatched. Allah describes this and says:

(And when those who disbelieved were plotting against you to defeat you or kill you or expel you, and they were plotting and Allah was plotting, and Allah is the best of planners.)

Despite of this, the desire of the Beloved, may Allah bless him and grant him peace, is dignity. He did not desire for the earth to be rolled up for him or for the ascents to heaven to be erected for him. Rather, the servant was in the greatest pictures of submission, he emigrated and honored the greatest place of submission, at the

annihilation of the aspirant in what he wanted, enjoying the bliss of Paradise (Indeed, Allah is with us) The servant who is with Allah's will is like a feather in a desert.

Unless you are with whom you want as a feather

And the wind carries it, so you aren't an aspirant

And if you do not keep your covenants with its love

Do not pretend to be close, for you are far away

And if you strive for dignity and others

So, your company is illusion, and you are alone

So, arise with majesty unified, O disciple

You will find conquests, paradise and more

The Prophet, may Allah bless him and grant him peace, did not ask for Gabriel to transport him to Buraq, nor did he ask for the angels to kill those who came out to kill him, nor did he ask for the earth to be folded, But he immigrated so that all servants of Allah would

know that submission to Allah is the highest station of monotheism, so that he would be an example for all builders of glory that adopting the causes and seriousness in work there is the ultimate servitude to Allah, and that with hardship there is ease and with patience there is victory, and that with distress there is relief, and that waiting for relief is worship and servitude. Only those with hearts know it. This place is the epicenter of a state where there is no power nor strength except by Allah.

(When his Lord said to him, “Submit.” He said, “I submit to the Lord of the Worlds.” And Abraham enjoined it to his sons, and Jacob, “O my sons, Allah has chosen for you the religion, so do not die unless while you are Muslims)

He called submission Islam, and that is because of the honor of that position, and because it is the ultimate characteristic of a servant to enter the Garden of Peace, and it is a position of security and safety.

(Indeed, whoever submits his face to Allah and is a doer of good will have his reward with his Lord, and there is no fear upon them, nor shall they grieve)

From submitting one's face to Allah; Submitting to what has been decreed and confronting prevention with contentment, and granting with gratitude and giving; Whoever realizes that taste is ashamed to dispute his matter with Allah.

Ibn Ata Allah, may Allah be pleased with him, says: Perhaps the knower is ashamed to ask for his need by being satisfied with the will.

Imam Al-Shadhili says: I know that my request for someone other than you is disbelief, and my request from you is ignorance, so protect me from disbelief and save me from ignorance.

This does not mean abandoning supplication, rather the best supplication is praise to Allah, Lord of the worlds, and that is when the two conditions are equal: health and sickness, praise and blame,

affliction and giving. They are all the same according to the people of love.

At that time, the best supplication is praise be to Allah, as praise is a translation of contentment with judgment and submission to wisdom in both cases.

(From one glance of the Prophet, translated with an explanation)

The story of Umm Ma'bad Al-Khuza'ia

The hadith of Umm Ma'bad, may Allah be pleased with her, in the story of the migration, and her description of the Prophet (PBUH) when he passed by her on his way, is famous and well-known in books of the biography and Sunnah, and among those who narrated it in its length are Al-Tabarani in his great dictionary, and Al-Hakim in Al-Mustadrak on the two Sahihs, and he said: This hadith has an authentic chain of narration. They did not conclude it. Al-Dhahabi said in Al-Talkhees: Authentic. Ibn Kathir said about it in Al-Bidayah and Al-Nihayah: it is narrated in many ways that reinforce each other.

- **The story of Umm Ma'bad Al-Khuza'ia:**

Umm Ma`bad, may Allah be pleased with her, says: When the Messenger of Allah (PBUH) was expelled from Mecca, he went out as a migratory to Medina, he and Abu Bakr, may Allah be

pleased with him and Abu Bakr's freedman, who was Amer bin Fuhayra, and their guide, Abdullah bin Uriqat Al-Laythi, passed by the tents of Umm Ma'abad Al-Khuza'iyyah. she was " barza"; It means: She was an old woman, who did not cover herself like young women. She would take shelter in the courtyard of the tent, then she would water and feed. So they asked her for meat and dates to buy from her, but they did not get any of that, and the people were empty handed; Meaning: Their provisions had run out, and drought had struck them, so the Messenger of Allah (PBUH) looked at a sheep in the part of the tent - meaning at its side - so He said: What is this sheep, Umm Ma`abad? She said: A sheep that was left behind by hardship from the sheep - meaning that it was emaciated and unable to walk with the sheep to graze - so the sheep went away and she remained. He said, Peace and blessings be upon him: (Is there any milk in it?) She said: It is more week than that, meaning that due to its weakness it cannot be it had milk, so he, may the peace and blessings of Allah be upon him, said: (Do you

give me permission to milk it?) And consider this great prophetic etiquette, when he seeks permission from this woman for what she owns, and does not attack it, and does not act like a curious person. Although he knows that no matter what comes from the Muslims, or from those whom they honor and venerate, like the case of this woman, they will not mind rather they are very happy.

When he asked permission, PBUH: Do you give me permission to milk her? She said: May my father and mother be sacrificed for you. If you see milk from her, milk it.

And consider this woman when she ransomed the Messenger of Allah for her father and mother, even though it was the first meeting between them, and that was only because he captured her heart and he filled it with love and appreciation for two things: because she saw in him the wonders of prophethood and the fear of grace and honour, and when he dealt with her from politeness

and respect, May my father and mother be sacrificed for you. If you see milk from her, milk it.

Then the Messenger of Allah (PBUH) called for it, then wiped its udder with his hand, and started with the name of Allah, may He be glorified, and prayed for her in her sheep. It opened what was between its legs to be milked; Because of the abundance of milk that had gathered in her udder with the blessing of his supplication and his anointing, peace and blessings be upon him, she said: it milked a lot, so he called for a vessel that would be enough for the group; It means a vessel sufficient to satisfy a group of people, from three to ten, to the point that when they drank it, they became heavy and fell down and fell asleep due to the large amount of what they drank. Wow, she said: So the milk pours from its udder and flows in a torrent due to its abundance, to the point of splendor. That is: the vessel is filled with this milk, and on top of it became a shiny foam of milk. She said: Then he gave her to drink until she quenched. The Messenger of Allah gave Umm Ma`abad milk until

she was quenched, and he gave his companions to drink until they had quenched, then he was the last of them to drink.

- **His humility and drinking from where they drink:**

What great humility, and what generous dealings! He started with the owner of the house, then he gave to his companions, serving them, and he is the most noble of people. Then he drank after them, and was not tainted by what they drank, and he is the one who said: (Indeed, the food of a believer is not impure.) This is a great act of humility and noble character from this noble Prophet, may the prayers and peace of my Lord be upon him.

Umm Ma`bad said: they drank it again and again. Then he milked it a second time after starting until he filled the vessel, then he left it there. She pledged allegiance to him then they left.

- **Abu Ma’bad returns in astonishment:**

Not long passed before Abu Ma’bad returned to her guiding the goats, they were all emaciated. When Abu Ma’bad saw the milk, he was surprised. He asked, where did you get this from O Umm

Ma’bad? The sheep is young with contracted udders and has not been mounted. And there was no milk. Umm Ma’bad replied, nay by Allah (Most High), indeed a blessed man passed by us and he was like this and this (she provided some description). He (Abu Ma’bad) said, describe him (in more detail) for me O Umm Ma’bad.

• Umm Ma`abad describes the Prophet (PBUH):

She said, ‘I saw a man of immense radiance. His face was luminous. Beautiful of appearance. He did not have a protruding stomach, nor did he have a small head. Handsome and well proportioned. He is black-eyed. His eyelashes were long. His voice was strong. His neck was long. His beard was thick. He had long and thin eyebrows. The eyebrows (seemed to) join. When he was silent, he would be enveloped in an aura of majesty. When he spoke, light emanated from him. The most beautiful and striking of people from afar, and the most perfect and stunning from close. Eloquent and measured, neither deficient nor long-winded in

speech. His speech was like a perfect string of pearls flowing forth. Medium of height, neither unagreeably tall nor troubling to the eye due to shortness. Rather a branch between two branches. Among the three he was the most radiant in appearance, the most exceptional of them in stature. His companions are at hand, when he speaks they listen (attentively) to his speech, and if he commands they hasten to fulfil it. He is well served and attended, neither frowning nor obstinate.'

The meaning of the description of Umm Ma`abad:

immense radiance: there is beauty and goodness in him.

His face is luminous: his face is luminous and shining.

He did not have a protruding stomach, nor did he have a small head: his stomach was not large, nor was his head small.

Handsome and well proportioned: there is beauty and light in him, and his beauty is clear and standing.

He is black-eyed: his eyes have a very dark iris and a very white sclera.

His eyelashes are long: the hair on his eyelashes is bent and long.

There is soundness in his voice: it has sharpness and hardness without harshness, but there is a slight hoarseness. The voice is most intense.

There is a shine on his neck: his neck is long, and there is light and splendor in it.

having beautiful black eyes: His eyes are round and wide, very black, and very white.

“Akhal”: The rims of his eyelids are black, as if he is applying kohl.

“Azaj aquran”: His eyebrows are arched, long, and fine, and they are connected.

When he is silent, he is exalted with dignity, and if he speaks, he is sublime: his silence is dignified, and when he speaks, he raises his head with highness and splendor.

The most honorable and most beautiful of people from afar, and the best and most handsome from close: He shows his majesty, beauty, and goodness whether from near or far.

Sweet speech, clear and without fuss or nonsense, as if his words were beads of order coming together: in his speech there was beauty, eloquence, fluency, clarification, and Sweetness.

Medium of height, neither unagreeably tall nor troubling to the eye due to shortness: He is closer to being tall, so he is neither short nor tall.

He has companions who surround him. If he talks, they listen to what he says, and if he commands, they hasten to do it. He is most honorable, his companions gather around him, and they rush to carry out his command.

Crowded: people gather around him.

“Mahfoud”: His companions serve him and are quick to obey him, because of his majesty and greatness among them, and his love in their souls.

He is not frowning or disapproving: his face is not dark due to his frown, nor is it attributed to ignorance or lack of reason, for he is a good companion and a pleasant companion.

It was stated in Alfiyyat al-Sirah by Imam Al-Iraqi; may Allah have mercy on him:

She says about him with a descriptive tongue

The most beautiful face that shows radiance

People didn't see he has a protruding stomach

No, nor did he have a small head

He is black-eyed and his eyelashes are bent and long

From its length, curve, or conjunction.

The neck is bright, he is handsome

And the voice is hoarse, his body is well proportioned

Thick bearded, his eyebrows are arched, long, fine, and connected

The best and most handsome from close

The most beautiful and most splendid of people from afar

When he speaks, he is exalted with splendor

When he is silent, he is exalted with dignity

His words like beads have become shattered

Speaks clearly is no nonsense in the speech

Sweet speech, has no aggravation

He is not very tall and is not break through

As being short, he magnifies above them

With delightfulness of sight and quantity

He is surrounded by his company with obedience

If they are ordered, they will hasten to comply

Or he said something, they listen with reverence

He is treasured by his companions

That is: they hasten to him in obedience, gathered around him

He is not frowning or disapproving

This is how Umm Ma’bad described him

(Signs and glad tidings)

First: What did that old woman see that made her interpret his description with this statement?

Second: Why did Abu Jahl and the Quraysh swindlers not see this?

The reader should know: -

That seeing him is a gift and love, a gift, and that Allah made for him hearts that he designated for looking at him, and hearts that he forbade and hid from him, like Umm Gameel who came to ask Abu Bakr Al-Siddiq, where is your friend? He said: O Messenger of Allah, does she not see you? He said: She does not see me, as if I understood the meaning of the words of the Almighty Truth (and you see them looking at you while they do not see).

Third: May my father and mother be sacrificed for you, if you see milk in it, milk it.

This is the first time she has ransomed her father and mother, and behind him there is a demand from the Quraysh, who are running

after him to kill him, and are allocating money as a reward for anyone who leads them to him.

Fourth: He made her to drink milk with his hand until she was quenched.

I have reached the secret of this statement and where the eloquence of this interpreter came from, which baffled the rhetoricians and astonished the jurists. She drank from the hand of the Prophet and was filled and was quenched, so it is no wonder if she dreamed and sang and described and excelled.

Fifth: This is an old woman who was covered by Allah's care. She was not able to go to the Prophet, but Allah made the Prophet pass by her, look at her, and give her milk to drink and Allah allows her immortal words to be an image in the mind of everyone who longs, as if Allah allowed the people and the nation to see the Prophet with her eyes in her eloquent words. "There are people who go to the Prophet, and there are people who our Master the Prophet comes to them" so what a gift, what a gift.

Sixth: Her husband hears these descriptions from her about a man he does not know, and he does not become jealous! but rather says: This, by Allah, is the companion of the Quraysh about whose matter they mentioned what they mentioned, and I intended to accompany him, and I will do so if I find a way to do so.

Seventh: There was a loud voice rose in Mecca, they heard the voice but did not know who it was, saying:

Allah, the Lord of people, rewarded with the best reward

Two companions stayed at the tents of Umm Ma’bad

They came with guidance to her, and she was guided by it

He who became Muhammad's companion won

O Quossay, what Allah has withheld from you

For your unrewarded actions with him and no sovereignty

May the Banu Ka'b be in joy for the place of their girl

is a place for the believers

Ask your sister about her business and her vessel

If you ask the goat, it will bear witness

He asked her for the weak goat, and it milked

for him from its udder a foaming milk

So he left her with a milking goat

He milks it again and agin

• **A word said by the Prophet (PBUH)**

It extinguished the wars of Aws and Khazraj

Where is Asaad bin Zurarah?

Othman bin Hanif narrated, as stated in Wafa' al-Wafa by Al-Samanhudi, that when the Messenger descended upon Banu Amr bin Awf (who are the Aws), and the Khazraj were afraid to enter the abode of the Aws, and As'ad bin Zurarah was from the Khazraj tribe, and he killed Nabtal bin Al-Harith from the Aws on the day of Ba'ath, and he (PBUH) said: Where is Asaad bin Zurarah? Saad bin Khaythamah and Mubashir bin Abd al-Mundhir said: O Messenger of Allah, he killed a man among us on the day of Ba'ath, so As'ad bin Zurarah came, masked, between Maghreb and Isha, and when he saw him, PBUH, he said: O Abu Umamah, you have come from your house to here, and between you and the people what it is? He said: No, by the One who sent you with the truth, I would never hear of you in any place unless I came. Then he stayed with the Messenger of Allah PBUH until morning, and then left.

Then, may Allah's prayers and peace be upon him, he said to Saad bin Khaythamah and Rifa'ah bin Abdul-Mundhir: Grant him protection; They said: You, O Messenger of Allah, grant him protection, so our protection is in your protection. So, may Allah's prayers and peace be upon him, he said: Some of you will protect him, Saad bin Khaythamah said: He is in my protection, O Messenger of Allah. Then Saad bin Khaythamah went to Asad bin Zurarah in his house and brought him hand in hand at noon. Then the Aws said: O Messenger of Allah, we all protectors for him. So As'ad bin Zurarah would go in the morning and go to the Messenger of Allah PBUH, and they would say: you are welcomed O guest of Allah's Messenger PBUH. Thus, by the Messenger of Allah asking where Asaad bin Zurarah was, he ended a war lasting one hundred and twenty years between Aws and Khazraj.

- **Signs and glad tidings: -**

First: How much we need the Messenger of Allah in our lives, to resolve for us the fires of worldly conflicts that have ignited, which

have severed ties of kinship and ruined our relationships between individuals and societies.

Secondly: You came and there is something between you and the people.

Our Prophet, may Allah bless him and grant him peace, was impressed by Asaad's eagerness to see him, which might cost him his life. So what did Asaad say? Our master Asaad said: I would never hear of you anywhere unless I came.

Hearts need to connect with these meanings. How many Sunnah have we asked by the Beloved, but we have fallen behind, even though we have no excuse.

Third: Grant protection to Asaad.

This is a speech addressed to the Aws to give protection to As'ad ibn Zurarah of the Khazraj tribe who killed their master, as if he tests their love for him, so their heart succeeded whaich was overcome by the love of the Prophet and the annihilation in him,

so they said: Rather, you protect him, as our protection, O Messenger of Allah, is your protection.

The ultimate annihilation in the beloved is for the Messenger's love to prevail over their love for the tribe, family, and party, and the idea of loyalty and disavowal is based on what the Messenger loves (And it is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should have any choice over their matter).

And in the perfection of love there is a balance; otherwise it is an illusion (Say, "If your fathers and your sons and your brothers and your spouses and your kindred and the wealth you have undertaken, the trade whose decline you fear, and the dwellings you enjoy are dearer to you than Allah and His Messenger and striving in His cause, so wait. Until Allah brings His command. And Allah does not guide the disobedient people)

Fourth: We all are protectors for him, O Messenger of Allah.

Thus, the Aws tribe gave up its fanaticism, gave up its revolution, and neglected its revenge out of love and obedience to the Messenger of Allah, may Allah bless him and grant him peace.

(Leave her, for it is commanded)

A lesson on the slave's renunciation of his desires to his master

The Chosen One, may Allah bless him and grant him peace, wanted from the first day to establish the principle that we are a state built on the will of Allah, and that we walk according to what Allah loves even if that contradicts what we desire, and he wanted to teach us how our life choices bow down to what Allah has chosen and what He wants.

- **Stay with us where there are people, strength, and wealth:**

He, may Allah's prayers and peace be upon him, rode his mount after Friday, heading for Medina: that is, he loosened its reins and did not move it while it was looking right and left, so Banu Salem, including Itban Ibn Malik, Nawfal bin Abdullah bin Malik, and Ubadah bin Al-Samit, so they said: O Messenger of Allah, stay with us where big population, honor, and strength. And in another

wording “and wealth,” and in another “stay among us, for we have the population, the equipment, and the ring,” meaning the weapon. We are the owners of the gardens and the police. O Messenger of Allah, it use to be that an Arab man was entering this lake in fear, he would take refuge with us.

A lesson that we are a nation of pride in our prostration to the causer while taking into account the reasons, and that we derive victory from our submission to Allah’s command, so he said “Khayran” to them, and he said: clear its way, meaning his camel, leave her, for it is commanded, and in a narration, “it is commanded, let her go,” and he was smiling and saying : May Allah bless you, so it set off until it came to the house of Banu Bayadah - that is, their camp - that is, what is meant is the tribe - so the Banu Bayadah asked him - that is, among them was Ziyad bin Lubaid annd Farwa bin Amr, and as previously mentioned, and he answered them that she was on command, so let her go, so she set off until she reached the house of Banu Sa`idah, that is, from

them are Saad bin Ubadah and Al-Mundhir Ibn Amr and Abu Dujana, so they asked him about the same thing and he replied to them, “Let her go, for she is under command.” So she set off until she passed by The house of Uday ibn al-Najjar, and they are his maternal uncles, may Allah’s prayers and peace be upon him - that is, they are the maternal uncles of his grandfather Abdul Muttalib, as mentioned above - that is, at the beginning of their turn - so they asked him as what mentioned above. In a narration - that “they said to him: We are your relatives. Come to prepare yourself, and be strong and proud, with kinship. Do not go beyond us until other than us, O Messenger of Allah. That is, it was added in a narration that “do not go beyond us”. None of our people is more worthy of you than us due to our kinship. He replied to them that it is commanded. So she set off until she sat down in one of the places of Banu al-Najjar, and that was in the place of the mosque, that is, the place of its door, or in the place of the pulpit now, and that was at the house of Bnu Malik bin Al-Najjar, and at the door of Abu

Ayyub Al-Ansari." He, may Allah's prayers and peace be upon him, did not get down from her, then it stood firm and walked not far away. And the Messenger of Allah, may Allah's prayers and peace be upon him, placed the reins on it, then it turned behind it and returned to its place, so it sat down and placed her neck on the floor, that is the inside of her neck, from the altar to the pit, and she made a sound, that is, she made a sound without opening her mouth, so he descended from it, may Allah's prayers and peace be upon him the said (My Lord, send me down a blessed abode, and You are the best of senders down) [Al-Mu'minun: Verse 29] That is, he said that four times, then he got into the same state as when the revelation was revealed to him, and he said: This, Allah willing, will be the place.

- **King Tuba' bought a house for the Prophet and gave it to him**:

What is this house of Abu Ayyub? Who is Abu Ayyub?

They say: One of the vassals of the kings of Yemen passed through the city on his way to Africa, and some narrations say: And there were with him one hundred and thirty horsemen and doubled that on foot, and with him for knowledge and wisdom was a large number. When they reached the city, four hundred scholars pledged allegiance that they will not depart from the city with the king, although they came with him and were his companions.

The king asked them: Why did you abstain? Why would you like to stay in this country? They said: The House - the ancient House - and this town is honored by the mission of a prophet at the end of time whose name is Muhammad, and we are staying and waiting for him.

So, he wanted to stay with them and trusted their words. But he couldn’t, so he built four hundred houses, each one having a house, and he bought four hundred female slaves, whom he freed, and married each one of them to a female slave and gave each of them

a lot. And he built a house so that when the Prophet came, he would live in it.

- Tuba''s letter to the Messenger of Allah:

He wrote a letter, sealed it with gold, and gave it to the chief of these scholars and wise people, and said: If you catch him, convey my greetings to him and give him my letter, and From what was written in it: I bore witness that Ahmad is the Messenger of Allah, the Creator of people, and if my life had been long until his reign, I would have been his minister and a cousin who bore witness that he the Messenger of Allah, and if he live, he would have been his minister, meaning: an assistant and his cousin.

He sealed the letter and said to the chief scholar: If you catch him, give him my letter, and if you do not catch him, give it to your child, and your child to his child, and the child of your child for his child, until it reaches him.

When the Prophet, may Allah bless him and grant him peace, appeared, the letter reached a man named Abulayla, so he took it

to the Messenger of Allah in Mecca, and when he brought it, before he talked to him, he said: (Are you Abu Laila? He said: Who are you? By Allah, your face is not a face of a sorcerous. How did you know that I was Abu Laila?) He said: You have such a book, He said: Yes).

Ahmad narrated with a weak chain of transmission in his Musnad on the authority of Sahl ibn Saad, who said: I heard the Messenger of Allah, may Allah bless him and grant him peace, saying: (Do not curse a Tuba', for he converted to Islam).

- Abu Ayoub Al-Ansari and the honor of serving the beloved: -

Abu Ayyub Al-Ansari, may Allah be pleased with him, was one of the first to embrace Islam, and one of the strongest companions in faith and support of Islam and the Prophet PBUH. He had met with the Prophet, may Allah bless him and grant him peace, in Mecca before his migration to Medina, and that was in the blessed

second Pledge of Aqaba. He was among the men of faith, the seventy who pledged allegiance to the Prophet PBUH.

- **Choosing Abu Ayoub's house for residence**:

One of the signs of Abu Ayyub Al-Ansari's annihilation in the Beloved PBUH, was the camel sitting down in front of the house of Abu Ayyub Al-Ansari, may Allah be pleased with him, and everyone envy him for that. The Prophet PBUH preferred to stay in the house of Abu Ayyub al-Ansari, may Allah be pleased with him, on the first floor - the ground floor - and for Abu Ayyub to go up with his wife, may Allah be pleased with them, to the second floor - the top - because it is possible for the Messenger, may Allah bless him and grant him peace, to bring guests and receive them without disturbing the household, but Abu Ayyub and his wife, may Allah be pleased with them, did not accept this, to be in a higher place than the Prophet, may Allah bless him and grant him peace.

Abu Ayyub, may Allah be pleased with him, kept requesting from the Prophet, may Allah's prayers and peace be upon him, and begging him to move to the upper floor. The Prophet PBUH accepted his request. The Prophet, may Allah bless him and grant him peace, stayed in the house of Abu Ayyub, may Allah be pleased with him, until they completed building the Prophet's Mosque and building a room for the Messenger PBUH.

- **The confidence of the Beloved, PBUH, in his generosity**: -

He mentioned that one day Abu Bakr, may Allah be pleased with him, went out to the mosque at noon, and Omar, may Allah be pleased with him, saw him, and said: O Abu Bakr, what has brought you out in this hour? He said: nothing has brought me out except that I'm extremely hungry. Omar said: "By Allah, nothing has brought me out except that. While they were like that, he came out on them, The Messenger of Allah PBUH and said: What has brought you out at this hour? They said: By Allah, we did not go

out except of what we found in our stomachs due to extreme hunger. Then he, may the peace and blessings of Allah be upon him, said: “And nothing brought me except that, so stand up with me.” So they set off and came to the door of Abu Ayyub Al-Ansari. When Abu Ayoub heard the voice of the Prophet, may Allah bless him and grant him peace, he quickly came to welcome the Messenger and those with him. Then Abu Ayoub went to his palm trees and cut down for them. a branch with dates in it, then he said: I will slaughter for you, O Messenger of Allah. Then he PBUH said: “If you slaughter, do not slaughter a female animal with milk”. So, Abu Ayyub took a young goat and slaughtered it. When he finished preparing the food, he placed it in front of the Prophet PBUH and his two companions. The Messenger took a piece of the goat, he put it in a loaf of bread and said: “O Abu Ayyub, take this piece of bread to Fatima, for she has not eaten anything like this in days.” When they had eaten and were satisfied, the Prophet PBUH said: “Bread, meat, dates, dry dates, soft dates,” and his

eyes filled with tears. Then he said: “By the one Who in His hand is my soul, this is the bliss about which you will be asked on the Day of Resurrection.” Then the Messenger PBUH got up and said to Abu Ayyub: “Come to us tomorrow.” When Abu Ayyub went to the Prophet, PBUH, he gave him a maid who was serving him, and said to him: “Treat her well, O Abu Ayyub, for we have seen nothing but good from her as long as she was with us.” Then Abu Ayyub returned to His house and the maid with him. When his wife saw him, she asked him where he got her from? He said to her: The Messenger of Allah gave her to me and asked me to be good to her. She said: What should we do with her to carry out the will of Allah’s Messenger PBUH? He said: By Allah, I do not find the will of Allah’s Messenger to be any better than that I free her. She said: You have done well.

• **He stayed at the Prophet's door guarding him out of fear of the master Safiya**:

May Allah protect you, alive and dead

Because of his intense love for the Prophet PBUH and his fear for him, he would guard him in many situations. Al-Waqidi mentioned: When the Messenger, PBUH, married the mother of the believers Safiyya bint Huyay bin Akhtab bin Sa'iyah, from the tribe of Levi bin Jacob bin Ishaq bin Ibrahim Al-Khalil. Abu Ayoub spent the night at the door of the Prophet, PBUH, and when he saw the Messenger of Allah, he said, "Allahu Akbar," and Abu Ayoub had a sword with him, and he said: O Messenger of Allah, she was a newly married woman, and you had killed her father, her brother, and her husband, so I did not trust her with you. The Prophet, PBUH, laughed and said good to him. It was said that he said to him: "May Allah protect you alive and dead".

Concerning this, Al-Hafiz Al-Iraqi says:

So his commanded she-camel sat down

at the site of the mosque at noon

So he stayed in the house of Abu Ayub

until he built his spacious mosque

And around it, were houses for his family

and his companions surrounded him under his shadow

His Tayba was blessed with him after the calamity

what was black brighten

(How did Anas live in the light of the Beloved)

Our master Anas was ten years old on the day the Prophet entered Medina. What did he see? Is the Prophet's humanity? Did he see the light of the Prophet? Did he see the spirituality of the Prophet? Look at what was mentioned in the Sahih of Imam al-Tirmidhi from the hadith of our master Anas bin Malik, may Allah be pleased with him (when it was the day on which the Messenger of Allah, PBUH, entered the city, and everything in it became illuminated. At the day on which he died, everything in it became dark, and we were burying the Messenger of Allah PBUH, we didn't know our hearts.

Reflect with me: -

First: Everything in it illuminated.

He did not just see his light, but he saw the spiritual impact and reflections of his lights in everything, as if he announced that ever since he saw him, PBUH, his eyes connected with the secret of his light, PBUH, and he no longer saw anyone but him in the

surrounding world, and no longer looked at things except through him.

Second: And we were about to bury him until our hearts denied it. It is as if he is saying that light and that Muhammadan spirituality revived their hearts, so much so that as soon as he moved to the world of Barzakh in the presence of his light and the encompassing of his spirituality and Sunnah, through (And know that among you is the Messenger of Allah), unless they denied what was happening to their hearts due to the manifestation of his direct look. And their going and coming in his presence, what about the people who lost his Sunnah, changed his religion, abandoned his way, and turned away from his love? How can their hearts live and how do they live their lives?

It is as if our master Anas was indicating that the Messenger of Allah, PBUH, is the light and spirit of life.

• (The sun of my beloved has appeared)

The sun of my beloved emerged and appeared before my eyes

Then the clouds of the worlds turned away from the secret

And the lights shone from the treasure of their unseen

My nothingness sparkled in existence like atoms

A ray of the beauty of his majesty loomed

So my illusion of light became like a pearl

I was absent in the guise of perfection as a spectator

the spring of life became good on the night of fait

It appeared to my soul and its lights shined forth

So it went around the places of peace until dawn

So my inner circle was happy in the garden of Hadara

And the cups were turned around for us full of wine

My beloved manifested after a revelation without hypocracy

So our forelocks prostrated, praising The Kind Benefactor

And I stood on the foot of celibacy, praising

The beloved's perfections are beyond poetry

(The first mosque in Islam)

Quba Mosque

The first act that the Messenger of Allah, PBUH, did when he came to Qubaa was to establish the Qubaa Mosque, so that Muslims would have a place in which to pray. Gather them on goodness and piety, and it is the mosque that was founded on piety, and it is the first mosque built in Islam for all Muslims, and this is what is meant by the Almighty's saying: -

(A mosque that was founded on piety from the first day is more deserving of having men standing in it who love to purify themselves, and Allah loves those who purify themselves).

- **Reasons for describing them as purified:**

Al-Tabarani narrated with his chain of transmission on the authority of Ibn Abbas, who said: When this verse was revealed: (In it are men who love to purify themselves), the Messenger of

Allah, PBUH, sent to Uwaim bin Sa`idah and said: “What is this purity that Allah has praised you for?”

He said: O Messenger of Allah, not a man or a woman among us left the toilet without washing his private part or the back area. Then the Prophet PBUH, said: “It is this one.” Likewise, Abu Dawud, Al-Tirmidhi, and Ibn Majah also narrated the same.

- Gabriel and the Qibla of Qubaa Mosque:

It was mentioned about the Qubaa Mosque that Gabriel, peace and blessings be upon him, was the one who indicated to the Prophet, may Allah bless him and grant him peace, the place of the qiblah.

- **Praying there at Umrah:**

Since Quba was the first mosque built in Islam and made available to all the people of this nation, the Prophet, may Allah bless him and grant him peace, carried good memories of it. And it was proven in the authentic hadith that he used to visit it every Saturday, sometimes riding and sometimes walking, and in the

authentic hadith as well the Messenger of Allah, may Allah bless him and grant him peace, said: “Prayer in the Qubaa Mosque is like Umrah.” Narrated by the two sheikhs.

Al-Tirmidhi narrated on the authority of Usayd bin Zuhair, on the authority of the Prophet, may Allah’s prayers and peace be upon him, who said: “Praying two rak’ahs in the Qubaa Mosque is more beloved to me than coming to Bayt-ul-Maqudes twice.” If they had known what was in Quba’, they would ride their camels to it.” Ibn Majah narrated on the authority of Sahl ibn Hanif that the Prophet prayed May Allah bless him and grant him peace. He said: “Whoever purifies himself in his house, then goes to the Quba’ Mosque and prays a prayer there, it will be like the reward for Umrah”.

- **The Chosen One lays the foundation stone with his hand:**

The Prophet, may Allah bless him and grant him peace, was the first to place a stone in the qiblah. So he used to bring the stone,

rolled it up to his stomach, and place it then a man would come and want to pick it up, but he could not, until he ordered him to leave it and take another one. Then Abu Bakr came with a stone and placed it, then Omar came with a stone and placed it beside Abu Bakr's stone.

- **Signs and glad tidings:**

Firstly, for a mosque that was founded on piety from the first day. This is conclusive evidence that our Messenger does not know laziness or procrastination.

He stayed for several days, and from the first day he was building, constructing, and establishing a civilization.

Secondly, the beloved himself was contributing to the construction. He laid the first brick with his own hand.

Third: Building the mosque first is evidence that the Prophet indicates that every civilization that is not based on the mosque will not survive.

Fourth: This Quba', Prayer wasn't considered as an Umrah before the Prophet built this mosque.

So that the praying person should know that this reward for Umrah is a gift from Allah as a sign of honor and respect to the Messenger of Allah, may Allah bless him and grant him peace.

Fifthly, this mosque was founded on piety, and men who purify themselves.

For us to know that the place is by the dweller, that the honor of the house is by the builders and lights, and that the mosques are by their meanings, not by their buildings.

(Harm and Separation Mosque)

The point is not in building mosques, but rather in their meanings. (And those who made a mosque out of harm and disbelief, and to separate the believers, and as a guard for those who had fought against Allah and His Messenger before, and they would swear, “only we wanted the best, and Allah bears witness that they are liars)

Ibn Ishaq mentioned how this oppressive people’s mosque was built, and how the Messenger of Allah, peace and blessings be upon him, ordered its destruction. When he returned from Tabuk before he entered Medina, and the content of that is that a group of hypocrites built a semblance of a mosque near the Quba’ Mosque, and they wanted the Messenger of Allah, peace and blessings of Allah be upon him, to pray for them in it. To promot to them what they want from corruption, disbelief, and stubbornness, but Allah protected His Messenger, may Allah bless him and grant him

peace, from praying in it, and that is because he was about to travel to Tabuk.

When he returned from there and stayed at Dhu Awan - a place between it and Medina an hour - the revelation came down to him regarding this mosque, which is the Almighty's saying: {And Those who made a mosque out of harm, disbelief, and division among the believers, and as a guard for those who had fought against Allah and His Messenger before, and they would swear, "only we wanted the best" and Allah bears witness that they are liars }.

As for his saying: "harm" it is because they wanted to match the Quba Mosque.

{And disbelief} in Allah, not in belief in Him.

{And to separate} the group from the Quba' Mosque.

{And as a guard} for the one who fought against Allah and His Messenger before, namely Abu Amir, the immoral monk. May Allah made him ugly, and that is because when the Messenger of

Allah, peace and blessings of Allah be upon him, invited him to Islam, but he refused. He went to Mecca and asked them to mobilize, so they came in the year of Uhud, and their matter was as we have mentioned. When his matter was not resolved, he went to the Roman King Caesar to ask him to fight against the Messenger of Allah, PBUH. Abu Amir was a follower of the religion of Heraclius, one of the Arabs who converted to Christianity with them, and he used to write to his brothers who were hypocrites to promise them and give them hope. And Satan's promises to them were nothing but deceit, so his letters and messengers reached them every now and then, so they built this mosque in its outward appearance, and inside it was a battlefield house and a headquarters for those who come from Abu Amir the monk, and a gathering place for those who are in their own way from the hypocrites.

For this reason, the Almighty said: {And as a protection for those who waged war against Allah and His Messenger before}

Then he said: {And they would swear} meaning: those who built it.

{We intended nothing but the best} that is: by building it which we intended good.

Allah Almighty said: {And Allah bears witness that they are liars}

Then Allah Almighty said to His Messenger: {Never pray therein}. So he forbade him from praying in it, so it won't be authorized, then he ordered him and urged him to pray in the mosque that was founded on piety from the first day, which is the Quba' Mosque, as the context indicates, and the hadiths mentioned in praise of the purification of its people refering to it.

What is meant is that when the Messenger of Allah, peace and blessings of Allah be upon him, came to Dhu Awan, he called Malik bin Al-Dakhsham and Ma'an bin Adi - or his brother Asim bin Adi, may Allah be pleased with them both. So he ordered them to go to this mosque whose people were unjust, and burn it with

fire. So they went and burned it with fire, and its people dispersed from it.

Ibn Ishaq said: Those who built it were twelve men: they were Khudham ibn Khalid, and next to his house was the construction of this mosque, and Tha'labah ibn Hatib, Mutab ibn Qushayr, Abu Habibah ibn al-Aza'ar, Abbad ibn Hunaif, the brother of Sahl ibn Hunaif, Jariyah ibn Amir, and his sons Mujma' and Zayd, Nabtal bin Al-Harith, Bahzj, who is from Banu Dabayah, Bejad bin Uthman - who is from Bani Dabaya, and Wadi'ah bin Thabit, who is from Banu Umayyah.

Read for the author

- قمر الزمان في سيرة النبي العدنان
- فيض المنان { أحزاب وصلوات الأمان }
- كنوز الإشارات
- ياقوتة الوصايا والحكم
- ديوان المفاتح القدسية
- كوثر العرفان في مناجاة الرحمن
- حدثني شيخي
- الإسلام مدرسة الحب

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